NATIONAL COUNCIL

OUTLOOK

OCTOBER 1958

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OF RELIGION

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To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows four representatives of those attending the conference on *Christianity and Law* at the University of Chicago in September, sponsored by the National Council of Churches.

Standing in front of Rockefeller Chapel, they are, left to right: Judge C. Stanley Wood, Oakland, Calif.; Dr. A. T. Mollegan of Virginia Theological Seminary, Alexandria, Va.; William S. Ellis, Assistant U. S. District Attorney, New York; and Larry Hargrove, Root Tilden Scholar, New York University School of Law.

The conference, first of its kind to be held on a national scale, is described on page 3.

Vol. VIII, No. 8, October 1958

National Council OUTLOOK

A Journal of Interdenominational Cooperation

33 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches (Disciples of Christ) International Convention
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Reformed Church in America
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Russian Orthodox Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
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United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

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What Is a Christian Lawyer?

By WENDELL KELLOGG

THE telephone rang. "Is this the conference on Christianity and Law?"

"Yes."

"Can you put me in touch with a Christian lawyer? I've been looking for one and from what I read in the papers there must be some here."

Later that day a man and a woman entered the special office of the conference.

"We have a problem and we need help. We first want a minister, and after that, a lawyer. Could you find them for us?"

The first national conference on Christianity and Law, held in September on the campus of the University of Chicago, had reached the "man in the pew" in a direct way.

Sponsored by the National Council of Churches, it brought together for the first time on the national level legal authorities, students, and clergy from 30 states and representing as many different church communions. Among them were judges, practicing lawyers, and heads of law schools. In addition, nearly 100 Chicago lawyers attended the evening discussions.

F. William Stringfellow, New York attorney, chairman, said that heretofore "law school interest in constitutional law, church interest in the theology of church and state relationships, and political discussions of this in the community at large had not been brought to bear on one another.

"For the first time," he declared, "Protestantism has brought together lawyers and theologians. We appreciate how much we have to learn about Christianity and law."

He called lack of communication between theology and law "shocking," and said that theology and ethics may come into law school curricula. Beginnings towards this, he said, have been made at Southern Methodist, New York, and Columbia universities.

"Christ and Law," "Love for Justice," and "Christian and Lawyer" were the subjects of three conference dialogues, discussional sub-conferences, and extensive "bull sessions." Paired for each dialogue were a theologian and a lawyer. The speakers were Professors Wilber Katz and Markus Barth of the University of Chicago's Law School and Theological Seminary respectively; Professors Harold Berman and Paul Lehmann of Harvard Law and Divinity Schools; and attorney John Mulder and North Park seminarian Karl Olsson, both of Chicago.

Over coffee following an evening session of the conference on Christianity and Law at the University of Chicago last month attorney John Mulder of Chicago answers a question.

Professor Katz asserted that through necessity there must be "harshness" in the law but with "definite limits such as capital punishment."

"Christian principles forbid the use of penalties which serve no purpose, which neither deter nor rehabilitate."

Dr. Barth said that the teachings of their faith gave Christian lawyers a clear mandate "not to shy away from getting their hands dirty by taking on so-called dirty cases, the hopeless cases, as Christ did."

Professor Berman declared that the world today is "ruled by people for the most part avowedly non-Christian and in many cases anti-Christian," thus threatening the church with the use of law to help create beliefs which are antagonistic to Christian beliefs.

"In response," he said, "the church must teach civil disobedience to laws which infringe on Christian faith, must seek reform of oppressive laws, and must attempt to strengthen the Christian will and conscience of all who influence legal development.

"Official law is a major instrument for molding ideas and values. Without the motive power of Christianity secular morality becomes lukewarm and ineffectual."

Mr. Berman pointed out the different Christian approaches to law in different ages. In the first centuries, he said, Christian worship was illegal. Later, Christian emperors reformed the laws to eliminate inequity, protect the poor and oppressed, and infuse justice with mercy. In the eleventh century church and state separated and developed separate laws. The Reformation ended the double system of official law and the secular state took over.

"Christian jurisprudence," he pointed out, "uses law as a means of creating situations in which the love Christ taught can be shared." He called for "redressing the balance" of the "excessive secularization of law."

Dr. Lehmann declared that justice was a form of love. "Law is the point at which reconciliation (the fruit of love) becomes concrete," he said.

"Law is an ordinance of God providing rights for men and rights for society," declared Mr. Mulder in stating that the lawyer is a steward of the law and that clients should be helped to see that they are "born into a structure intended to promote order." He asserted that many clients do not want to be "fenced in" by social custom or law. They want to shape their lives as it pleases them, and want to have their wishes legalized.

"The only alternative to law—moral maturity—has severely deteriorated so as to force the pattern of human conduct by law," he emphasized.

"Where opinion is prevalent that law is nothing but human inventions, or where justice disappears under technical regulations, people will obey law only because they fear enforcement.

(*Continued on page* 28)

Central Committee chairman Franklin Clark Fry presides at the committee's annual meeting held at Nyborg, Denmark.

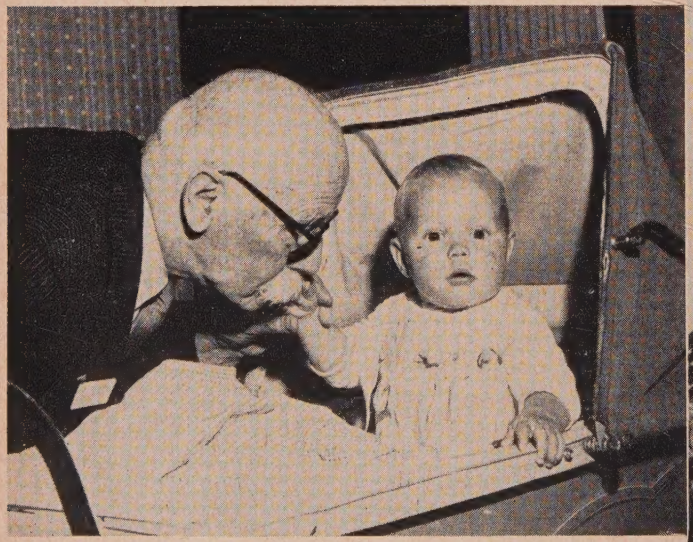
From Strength To Strength

Ten Years of the World Council of Churches

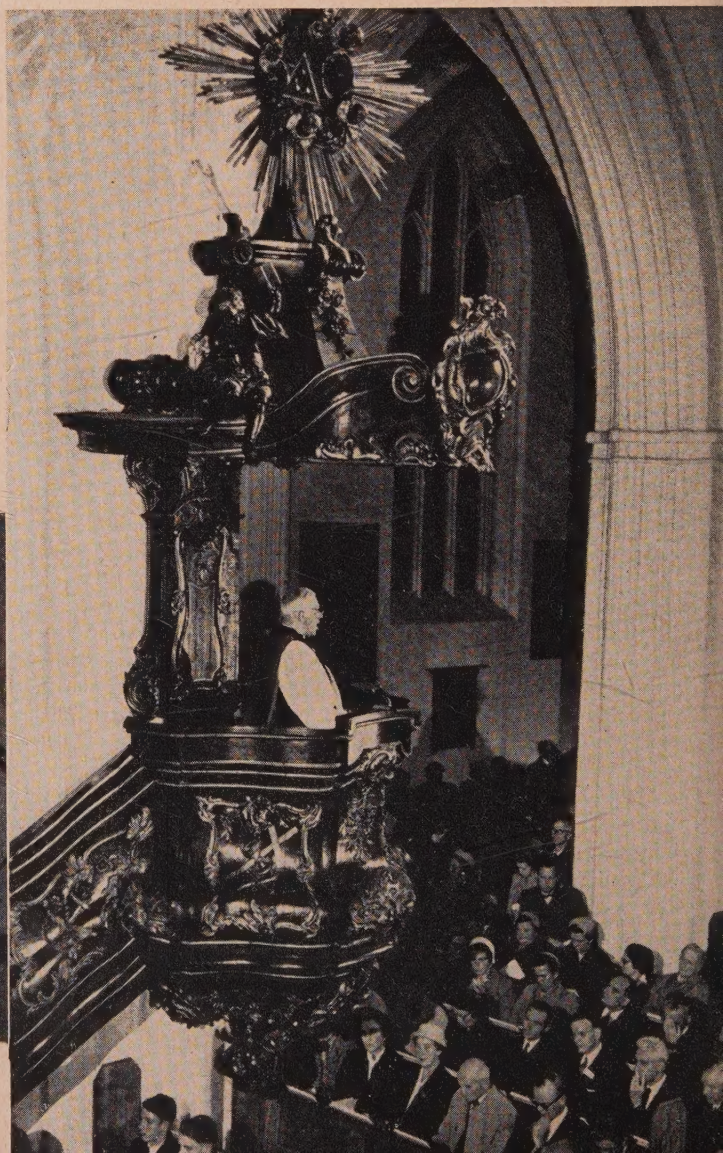
By Elsa Kruuse

IT WAS THE impulse of a dynamic faith that led to the formation of the World Council of Churches. A great spiritual event happened at Amsterdam by the blessing of God and, at the end of these first ten years, we are thankful to God for the work he made possible."

Bishop G. K. A. Bell, the Council's honorary president, was speaking from the centuries-old carved pulpit of the Cathedral of Odense, Denmark, to a hushed mass of people crowded into the gleaming white nave arching over them. Following him, was Bishop Otto Dibelius who declared in resounding German: "I have written over the ten years which are now behind us, confidently and joyfully the words I said at Amsterdam: 'The Holy Spirit was there.' "



Dr. Marc Boegner of France makes friends with the son of Pastor Jens J. Thomsen of the Danish Ecumenical Council.



A SERIOUS DISCUSSION — Dr. Ernest A. Payne, vice-chairman; Dr. W. A. Visser 't Hooft, general secretary; Dr. Roswell P. Barnes, executive secretary in the U.S.A.; Rt. Rev. Henry Knox Sherrill, a World Council president; Dr. Norman Goodall, secretary joint committee of WCC and IMC; Dr. Eugene Carson Blake (with back to camera), finance committee chairman.

OVER THE HORS D'OEUVRES — left to right: Miss Leila W. Anderson, assistant general secretary, National Council; Canon T. O. Wedel of Washington Cathedral; Dr. Roy G. Ross, National Council general secretary; Dr. Eugene Carson Blake, World Council finance committee chairman, and Mrs. T. O. Wedel, of Washington, D. C., president of United Church Women.

The richly robed procession of world church leaders and the solemn religious service celebrating the tenth anniversary of the founding of the first council of the world's major Protestant, Anglican and Orthodox communions, was also witnessed by thousands of Danish families on television. About thirty of them, as a matter of fact, who had gathered for a quiet Sunday chat in a little coffee shop near the cathedral, remained engrossed in the entire hour-and-a-half-long TV program.

Dr. Bell, who is England's Bishop of Chichester, underscored on that memorable evening that the World Council is not a world church and that its existence depends completely on the support it receives from the rank and file churches in their own lands.

These now number 171 in 53 countries, following the admission of three new members and a technical decrease of two through the recent mergers which resulted in the new United Presbyterian Church in the USA and the United Church of Christ. The new members are the Hungarian Reformed Church in America, the Iglesia Filipina Independente and the Evangelical Church of the Cameroons.

Bishop Bell later told the press: "Its achievement in the first place was something of a miracle and since then the World Council has gone from strength to strength."

The broad scope of its work and concerns was evident from the first day of the preliminary consultations between members from all parts of the world of the Council's various divisions, commissions and committees. Their work began August 8 in Odense and nearby Nyborg on the business to be brought before the Council's policy-making Central Committee between August 21 and 29.

At Nyborg, in a huge seaside hotel on Hans Christian Andersen's "fairy-tale" island of Funen, the more than 140 church leaders attending in one capacity or another made up a colorful and distinguished company. Four of the World Council's six presidents were there: Dr. John Baillie, Scotland; Bishop Sante Uberto Barbieri, South America; Bishop Dibelius, Germany; and Bishop Henry Knox Sherrill, USA. Of the remaining two, Orthodox Bishop Michael, USA, died this summer, and Metropolitan Mar Thoma of India was prevented by illness from being there.

On Thursday, August 21, when 73 members and substitutes of the Central Committee's 90 members, under the chairmanship of Dr. Franklin Clark Fry, USA, began their first session, they were faced with an agenda of great portent to the continuing Christian witness of churches around the world. Dr. Fry, who heads the United Lutheran Church in America and the Lutheran World Federation, commented that on its tenth anniversary one of the World Council's most remarkable achievements had been its ability "to maintain fellowship in one of the most explosive and nervous decades of recent history."

Subjects of reports presented to the Central Committee ranged from religious liberty "with and between the Christian churches, including the Roman Catholic Church," and a study of the Christian responsibility toward areas of rapid social change to a discussion of the prevention of war in an atomic age and a report on the continuing tasks facing the Division of Inter-Church Aid and Service to Refugees.

"It is axiomatic," said the report on religious liberty, "that the freedom which we claim for ourselves must be

(*Continued on page* 21)

(Opposite) — Dr. G. K. A. Bell, honorary president of World Council, preaches at 10th anniversary service in Odense Cathedral. (Left) — Clergymen from U.S. march behind Danish hosts. Prof. Georges Florovsky and Dr. Eugene Carson Blake are followed by Rev. James W. Kennedy and Canon T. O. Wedel, of Washington, D. C.

A Courageous Statement

By SHIRLEY E. GREENE

CONFUSION is one of the milder words suitable to describe the agricultural policy situation in our country. Some observers would prefer the word *chaos.* The farm bloc in Congress has been destroyed and the farm issue has become more of a partisan football than at any time in the past thirty years. The farm organization front has collapsed as Farmers Union, Grange and Farm Bureau each pursues its separate and ineffectual policy line. Farmers themselves have been stampeded into internecine warfare as dairy farmers have been set against cotton farmers, livestock farmers against feed grain farmers, etc. A widespread and amazingly effective campaign has been waged to convince urban consumers that farmers and the farm program are principally responsible for the high cost of food.

Underlying all this has been the stark political fact that, farm population having fallen to less than 12 per cent of the national total, a great many nose-counting politicians have concluded that the farmer is politically expendable and that the road to political power is better paved with substantial concessions to consumers.

Into this sea of confusion and chaos the National Council's General Board has injected a courageous statement of certain ethical considerations which ought to guide the Christian in his thinking about our national agricultural policy. On June 4, meeting in Minneapolis, the metropolitan center of a great portion of the agricultural activity of the north central region and the upper great plains, the General Board adopted, as official policy for the Council, the statement on *Ethical Goals for Agricultural Policy* which accompanies this article.

This is the first official pronouncement on farm policy from a major religious body in many years, except for the sound and forthright policy statements which come annually from the National Catholic Rural Life Conference. The National Council's statement is the product of four years of careful study and thorough debate in the general committee of the Department of the Church and Economic Life, plus searching review by the executive committee of the Division of Christian Life and Work. A 1000-word condensation of an earlier 5,000-word statement recommended by the Department of Church and Economic Life, it deserves widespread discussion and study in the churches.

The heart of the statement is to be found in the seven major goals of agricultural policy affrmed and commended to the churches. In the following paragraphs we shall comment briefly on each of these.

1. *Opportunity for the full and wholesome development of persons.*

The statement points to the "many farm families" who have remained gripped in a vise of poverty right through the era of war-induced farm prosperity which ended about 1952. Actually this has amounted to nearly half of our total farm population, some two million farm family units. Even today, this group constitutes the largest single bloc of unrelenting and persistent poverty in our economy. A small fraction of these may be victims of their own laziness. The vast majority are victims of small acreage, poor land, inadequate equipment, insufficient capital or credit, and lack of technical skill. A very large portion of these lowest-income families, although by no means all, are living in our southeastern states. There is need here for a massive program of technical and economic aid which neither the Farmers Home Administration nor the Rural Development Program has begun to approximate. Price supporting programs are of no substantial help to these people for they have little to sell at any price.

The statement achieves a proper balance between the "romanticists" who insist, with utter disregard for economic realities, that all these low-income farmers should be subsidized to remain on farms, and the hard-boiled "realists" who demand that all inefficient farmers be eliminated from agriculture by the harsh route of bankruptcy. It asserts that the goal of wholesome personality growth may be found for some of these people within agriculture, while others may achieve fulfillment more satisfactorily in some other economic environment.

A weakness of the statement, in my opinion, is its failure to point out that prosperity also contains dangers to the wholesome development of personality. How easily the prosperous farmer forgets the admonition of Deuteronomy: "You shall remember the Lord your God, for it is He that gives you power to get wealth!" How readily a farm organization dominated by prosperous farmers forgets its erstwhile crusading zeal for the under-privileged neighbor!

The paragraph concerning injustice toward wage workers in agriculture is justifiably brief in view of the important policy statement adopted by the General Board on September 19, 1951, entitled "The Church and the Agricultural Migrants."

2. *Preservation of the integrity of the farm family and the enrichment of rural family life.*

Much debate centered on this paragraph. There was no quarrel with the basic goal. Some of the General Committee sincerely questioned the economic efficiency and the social utility of the family farm as a means to this goal. The final firm commitment to the "efficient family-type farm as the predominant pattern of American agriculture" came from an analysis which convincingly showed this type of farm to be both economically and socially superior to any of the available alternative forms. These alternatives are: (a) the poverty-stricken, subsistence-type farm referred to above; (b) the large-scale, industrialized farm unit with its scores and hundreds of under-privileged and ofen exploited casual wage workers; or (c) the state-dominated, collective farm of the communist pattern.

3. *The encouragement of voluntary association, cooperation and mutual aid among farm people.*

One of the persistent myths of American life is that the farmer is the most individualistic of people. The element of truth in this impression comes from the farmer's comparative isolation, especially in frontier days, and his necessarily high degree of self-reliance. The larger truth is that from the days of the threshing ring, the barn raising and the husking bee right down to the modern multi-million-dollar supply and marketing cooperative, farmers have been foremost in the practice of coperation and mutual aid in the American scene.

There are literally tens of thousands of farmer cooperatives and voluntary associations in existence today. They

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Rev. Shirley E. Greene is executive secretary for Town and Country Church of the Evangelical and Reformed Church.

range from small neighborhood drainage districts and burial societies to national marketing organizations. There are cooperatives handling almost every item the farmer has to buy and use in his business, and nearly every farm commodity has somewhere its marketing association. In addition is the multitude of service cooperatives including rural electric coops, credit unions, insurance societies and many others.

This tendency toward voluntary mutual aid and its extension in the future commended itself to those who formulated the statement not only for the reasons mentioned in the text but for another major reason which somehow got lost in the condensed version. This practice of mutual aid and voluntary self-help, said an earlier version, reduces the necessity for the reliance of farmers upon the action of government for solution of their economic problems.

4. *Conservation of nature's resources and their development for the legitimate uses of mankind.*

The day of laboratory-produced, synthetic food may be just around the corner, as some claim, but until that corner has been turned, we can ill afford to assume the attitude of the middle-class, suburban woman who said "I don't really care what happens to the farmers. I buy all my food at the supermarket." Both the economic health of the farm economy and the physical fertility of the soil are vital concerns of all of us—at least all of us who eat food and wear clothes. Our national strength as well as the health of each and every family is bound up with the abundance and nutritional quality of our food supply, and this in turn is dependent upon the conservation and proper care of our soil.

Walter Lowdermilk, and many another, has noted the close correlation in older parts of the world between the loss of soil fertility and the decline of civilization. It was Lowdermilk who proposed an "eleventh commandment":

> "Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth."

While a good farmer will practice such conservation as he can currently afford, there are long-run practices

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Ethical Goals for Agricultural Policy

(Adopted by the National Council's General Board)

In the light of basic Christian concepts, the National Council of Churches affirms certain major goals of agricultural policy and commends them to the churches and to the consciences of Christian men and women.

Opportunity for the full and wholesome development of persons. Poverty is often crippling to human personality. The fact that many farm families could not achieve adequate levels of productivity and income even during the decade of comparative farm prosperity following World War II makes it clear that both their situation and the national interest call for national programs designed to assist them to higher levels of living. General farm organizations, farmer co-operatives, and government should be encouraged to develop programs which will enlarge the opportunities for low-income farm families to earn adequate incomes and achieve satisfactory levels of living, either on or off the farm, as the sound basis for wholesome personality growth.

A violation of the Christian concept of justice exists in the fact that wage workers in agriculture are denied most of the legal and economic protections long accorded to wage workers in industry. We believe that, with adaptations required for their practical application to the business of farming (as in the enactments on social security), the principles of workmen's and unemployment compensation, minimum wage laws, and the right to organize and bargain collectively under the National Labor Relations Act should be extended to wage workers in agriculture.

Preservation of the integrity of the farm family and the enrichment of rural family life. The Christian faith attaches special significance to the family where Christian love and forgiveness can best be personally experienced. The adequate family farm has provided, throughout our history, that type of rural environment most conducive to the growth of human personality, the stability and enrichment of family life, and the strength of the community and its institutions. This pattern of agriculture also has contributed notably to national strength and the preservation of democratic attitudes and practices. Therefore, preservation and extension of the efficient family-type farm as the predominant pattern of American agriculture should be a conscious goal of our national policy.

The encouragement of voluntary association, co-operation, and mutual aid among farm people. Christian tradition has always emphasized mutual aid and co-operation as practical expressions of the command to love God and neighbor. One of the finest things farmers have done has been to associate themselves together in voluntary organizations for mutual aid and co-operation. Such association should be encouraged, with the opportunity it provides for character growth through independent judgment, decision-making, responsibility-bearing, and the like. The churches should encourage full membership participation in such organizations of mutual aid and co-operation as a genuine contribution to both Christian and democratic ideals for society.

Conservation of nature's resources and their development for the legitimate uses of mankind. Conservation and wise use of the earth's resources are requirements of Christian stewardship. Such stewardship should always discipline the rights of ownership of agricultural resources. Conservation practices have to be applied ultimately by farmers on their own acres. Conservation, however, is also a national problem and requires national attention. The churches must help all people to see that each of us owes a portion of the cost of conserving the nation's soil fertility. That charge can be met most effectively through publicly encouraged and supported programs of soil conservation.

Adequate and healthful diets for the world's growing populations. In Christian perspective the abundant agricultural production of America should be viewed as a blessing. Within sound conservation practices, and in the light of real national and world need, sustained and realistic abundance in agricultural production should be encouraged. Efficiency in production must be matched by effective distribution, to the end that all people may be fed and clothed. This requires application of imagination and good will, both at home and abroad, through expanded programs of trade, economic aid, and programs of distribution carried on by the churches and other voluntary agencies, to break the barriers which persist between agricultural abundance and human need.

Fair and reasonably stable levels of income for farm producers. Justice demands that farmers who produce efficiently and abundantly, where such production is in the national interest, should not suffer from this fact, but should receive economic rewards comparable with those received by persons of similar competence in other vocations. Because of their ineffective bargaining position, farmers have rarely enjoyed true parity of income in the open market except during wartime periods of extreme demand. Sustained farm income is essential both as a requirement of justice for farmers and of stability for our total economy. Programs, when designed in accordance with sound economic principles and equitably administered, to protect farmers against sharp fluctuations and downward trends in real income are a legitimate and necessary function of the federal government.

Recognition of human interdependence on a national and world scale. ". . . we are members one of another . . ." is a recurrent theme of Christian scripture. Every aspect of agricultural policy should be examined for its impact upon the general economy, both national and world-wide. Programs which seek to advance the interests of agriculture to the detriment of other groups or other nations should be shunned. American policy should give both moral and financial support to the United Nation's Food and Agriculture Organization and other pertinent international bodies. We should also continue our policy of gradual reciprocal lowering of tariffs, including tariffs on agricultural products, and reduction of arbitrary restrictions on international trade. Programs of technical and economic assistance to underdeveloped areas should be promoted with vigor. With our mounting agricultural productivity, we as individual Christians and as a nation carry an ever-increasing obligation to share our abundance.

CASSANDRA STOCKBURGER

Springdal

Up by five, the children are starved by eleven.

Long before the sun has risen high enough to take the chill from the Ozark mountain air, kerosene lamps begin to flicker here and there and the smell of fat smoked bacon awakens the still sleeping children in the Springdale Labor Camp. Soon the trucks will be leaving for the bean fields or daddy will be impatiently racing the motor in the old car. There never is much time nor food for breakfast: a piece of bacon and white gravy poured over heavy skillet-fried biscuits or pieces of loaf bread. The children often settle for a piece of dry bread. Babies are fed hurriedly from the mother's plate and then, if lucky, are given a bottle of canned milk to drink on the way to the field where big sister, age three or four, will mind them at the edge of the field or in the car.

The Springdale bean-pickers face the same problem as do thousands of other migrant parents throughout the United States. They must always solve the question of what to do with small children while the mother contributes her share to the meager family income.

This year an answer was found in Springdale for mothers of about 40 children. As life begins to stir in the camp five mornings each week the lights go on in a school building near the camp. Six members of a Voluntary Service Team of the Mennonite Central Committee busy themselves there preparing breakfast and beds for babies and children up to six years old who are left in the Migrant Ministry's Child Care Center sponsored by Springdale United Church Women and the Arkansas Council of Churches.

The daily schedule calls for breakfast of cereal and milk and then to bed for a nap. The morning is filled with supervised play for the older children. There are paints, housekeeping play equipment, lots of sturdy toys, clay, books, a sandpile, swings, and everything for water play. Mid-morning brings a tray of orange juice, vitamins and crackers. There is also time for a bath. By 11:00 o'clock everyone is eager to sit down to a full meal of meat, vegetables, bread, butter, milk and dessert. Then bed again for sleep or rest until two o'clock, when most of the mothers come home from the field.

With a schedule which provides plenty of sleep and rest and all the good food they can eat, all the children make gains in weight. Dispositions improve and chronic colds begin to disappear.

Several of the children have special problems beyond those common to many migrant children—bad diets, too little sleep, constant colds, sores, cuts and diarrhea.

There's Laura Jean, a four-year old, who apparently was injured at birth. She can't keep up with other children but at least being with them, receiving nourishing food and sleeping regular hours is better than playing in the bean rows in the hot sun, uncared-for. Because the Migrant Ministry found Laura Jean this summer and took her with her mother to the county's crippled children's clinic she has a good chance for special care in the state's new Children's Colony.

She loves that clean feeling.

Vinnie Sue and Johnnie Mae are twins, nine months old. Together they weigh 25 pounds, but they have attained that weight only after lots of loving care and careful feeding by the staff nurse. When they came to the center they showed no interest in anything, made no attempt to sit up or to use their arms. The mother, age 21, has two other children under four years. After hours in the bean fields she had no strength to wash the babies' clothes properly or see that sluggish appetites are helped along. With a few weeks

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Cassandra Stockburger is Area Director for Arkansas, Louisiana and Tennessee of the Migrant Ministry, Division of Home Missions.

inds an Answer

Migrant babies are well cared for by Arkansas town while mothers work in the bean fields.

of care the girls became more alert and happy. They are easily the favorites in the nursery.

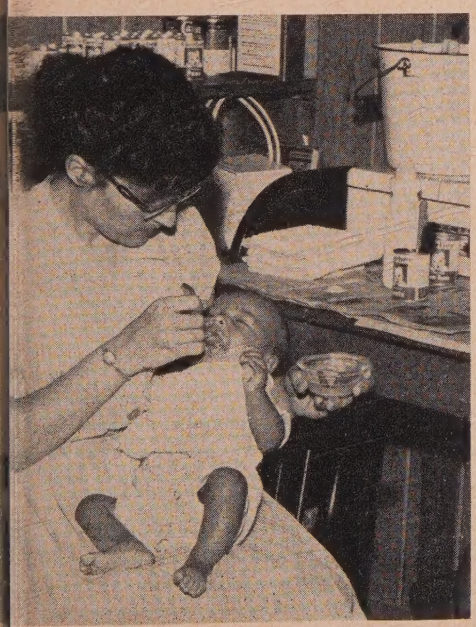
Harvey and Eugene, ages five and two, are deaf mutes. So are their parents and an older brother. Once they became acquainted with the staff and the other children, they were very happy and devised their own methods of communication. Through contacts with public health and welfare agencies arrangements have been made to enroll all three children in the state school for the deaf this fall where they will have opportunity to learn the skills which will enable them to communicate with others.

All the children—the well, the handicapped, the ones in the Child Care Center and the dozens who still made the daily trek to the fields—are a part of the Migrant Ministry's concern. As volunteers rock babies in the nursery or play with older children, the question each asks is—What will become of this child? Must he, too, be a migrant? If so, must he live under these same unsanitary, crowded conditions and face the same insecurities and the same isolation from school, church and community?

"South of the Border" is a long way for the 30,000 or more Mexican Nationals trudging down the long cotton rows in the fertile acres of the Arkansas Delta. Faced with six weeks to six months separation from their families and familiar surroundings, they become intensely lonely. Especially is this true when their contract takes them into a community where no one speaks Spanish and no special effort is made by the community to welcome them or even communicate with them. A National coming to the States for the first time feels lost. He is bewildered by all the machinery and the fast pace at which even the farm people move. Often there is fear and misunderstanding on the part of the community. Seen at a distance, the men are looked upon as dirty, possible disease-carriers, and people to be afraid of. Where means of communication have been established, however, through a program of the Migrant Ministry in cooperation with United Church Women and the Arkansas Council of Churches, the community often gets a new understanding of the Mexican National.

Since 1948 an increasingly large number of imported laborers have been brought into the state from Mexico and the British West Indies for work in cotton-chopping and cotton-picking. In a normal crop year as many as 38,000 are used in this way, making Arkansas the third largest user of foreign labor in the United States. This is hardly credible when the state is thought

(*Continued on page* 26)



The baby at left needs more than just a bottle. The lad by the sandbox seems to say, "What's he doing? Me, too!"

The Church As Employer

By F. Ernest Johnson

This article is based on the book, The Church as Employer, Money-Raiser and Investor *by F. Ernest Johnson and J. Emory Ackerman, one of the current series of studies in the Ethics and Economics of Society conducted by the National Council's Department of the Church and Economic Life. The volume is to be published shortly by Harper & Bros.*

Dr. Johnson, who was formerly director of the Council's department of research, is now study consultant to the Department of the Church and Economic Life.

FOR many years it has troubled me that church bodies seemed much more ready to pronounce judgment on the policies and activities of business, industrial, and labor organizations than to scrutinize their own behavior in economic matters. After all, churches and church agencies are in business in a rather big way—raising large sums of money for operating expenses and for missionary enterprises; accumulating and investing endowment funds; purchasing a variety of commodities; and employing ministerial and lay workers on an extensive scale. In some measure, most of the ethical problems that confront secular business enterprises are faced by the churches in the conduct of their economic affairs. In the present discussion I shall confine myself to the employer function.

In the protracted study of ethics and economics conducted under the auspices of the National Council of Churches we have been examining the practices of local churches and of church agencies of representative denominations with respect to salaries and "allowances," personnel administration, and provision for retirement. The results are gratifying in some respects and in others disturbing.

The Church and the World

It was to be expected that the churches would be found to follow prevailing secular patterns in the conduct of their business affairs. This is not merely because these affairs are run largely by businessmen but also because they are to a great extent secular in character. We are wont to say that the church is a divine rather than a human institution—"in the world, but not of it." Yet this is only part of the truth, for in the handling of property and in the recruitment and compensation of labor, professional and lay, the church is inescapably a part of the economic order in which it finds itself. As the great theologian Harnack said, "Wherever you find a church, there is a bit of the world!" It follows as the night the day that, when the church undertakes, as it must, to pronounce upon the ethics of business, a close look at itself is very much in order. I think it no exaggeration to say that most of the ethical faults and failings that are commonly attributed to secular business can be found somewhere in the conduct of church affairs.

This observation is especially applicable to the employer function of the church. There is an all too prevalent tendency to regard work done for the church as self-compensating in spiritual terms to so great an extent as to render ordinary considerations of equity inapplicable to it. This is a pious version of the once current secular justification of low wages on the ground that "they don't need any more."

Pastoral Compensation

The cash salaries of parish ministers in nine denomonations, large and small, we found to average about $4,430 and their over-all compensation about $5,825. The figures are for 1956. The denominations covered in the inquiry, which was conducted by questionnaire, were the following: American Baptist Convention, Church of the Brethren, Congregational-Christian, Disciples of Christ, Evangelical and Reformed, Methodist, Presbyterian U.S.A., Protestant Episcopal, and United Lutheran. The items included in the second figure are, in addition to cash salary, rental value of a provided residence (or its cash equivalent), allowances for automobile expenses and utilities, and fees —or gratuities—related to ordinary professional services. The word "average" —arithmetical mean—is of course deceptive in this connection, since it is likely to be taken uncritically as indicating the prevailing situation. Actually, of course, the designation of an average indicates that a very large proportion of the salaries fall below that figure. The *range,* in our sample, of cash salaries was from $1,000 to $15,000; of total compensation, approximately from $1,150 to $17,150.

Statistically, the size of the pastor's salary appears to be related chiefly to the size of the congregation, which in turn is related to the size of the community—though there are many exceptions to this generalization. Some troublesome questions of equity arise here.

Questions of Equity

The size of pastors' salaries is a poor measure of their native ability, training, or personal devotion, though these are by no means negligible factors. Undoubtedly, countless ministers are gladly living on salaries much smaller than they could command in the ministry or in secular callings. The disparity between salaries has led some ecclesiastical bodies to encourage voluntary "equalization" plans whereby the highly paid ministers contribute substantially to a fund that is used to offset in part the disadvantage under which the poorly paid carry on their labors. This is of course more significant as a moral gesture than as a financial corrective. The relation between the minister's salary and the average family income in his parish certainly merits consideration, but it is hard to find a normative rule in such comparison. The size of the family his salary must support is a painfully relevant factor; yet here too no workable rule emerges, since if the salary were geared to size of family the less well-to-do congregations would be tempted to discriminate against prospective pastors the number of whose children would increase the church budget.

Again, the very effort to achieve a close relationship with the congregation focuses attention on the prevailing living standard, often very uncomfortably. Some ministers complain that the lay folk expect them to live on a more expensive scale than the salary will support. There is also the disquieting fact that keeping up with the more vocal—and perhaps more alluring—Joneses increases the "social distance" between the pastor's family and the more economically disadvantaged members of the congregation.

Financial Grievances

The major grievance we found among pastors—and they are not a grievance-minded lot—had to do with expenses of maintaining and operating indispensable cars. While many churches make ample provision for this, in case after case it appeared that the budget of the minister's family was overburdened be-

cause of inadequate car allowance or no allowance at all.

— This, of course, is a particular instance of a widespread fault on the part of our churches—the lack of awareness that there is such a thing as "professional expense." Even the Internal Revenue Service, which most of us think of as pretty exacting, takes account of the need for books and magazines, for attendance at conferences which occasions travel, and like items, which are made deductible from taxable income. A wise congregation will make provision for intake of intellectual and cultural, as well as physical, nourishment. Happily, some do.

The parsonage—common designation of the minister's residence—comes in for sizeable complaint. Some regard it as a "white elephant" whose cost of maintenance considerably offsets the assumed addition to the pastor's income. Ironically enough, this grievance would be augmented if another finding of our study should be taken seriously, namely, that the actual rental value of the parsonage is substantially more than the 15 per cent of cash salary which ecclesiastical authorities customarily assume.

These and other factors in the pastor's financial situation add up to what seems a distressingly large amount of personal indebtedness, often continuing year after year without substantial diminution. The financial condition is better where the minister can report, "No debt, because my wife has gone to work," but how does that affect the pastoral situation—and the home situation?

On the Other Hand—

We have been told that responsibility for their inadequate support rests in part on the ministers themselves. The more sensitive and discerning among them will doubtless agree. Far too many pastors allow themselves to become so much involved in social activities, in administrative details, or in both, that the layman's "image" of his pastor may be less inspiring than it should be. The time has long since passed when the minister can give his study absent treatment and expect to maintain the respect and confidence of the community as a whole. In our day too many people know too much to put up with a laggard intellect in a position of assumed leadership. Unfortunately, however, many of our churches have less than their quota of the intellectually and culturally substantial members of the community and a minister with the best preparation and the finest intention may be gradually seduced by the more trivial minded in his flock. It takes a solid core of lay men and women to keep the minister at his best and to keep the church in healthy growth.

Sextons and Office Workers

Important as the problem of pastors' salaries has been and is likely to be, especially under inflationary conditions, the compensation of lay employees of local churches poses, on the whole, a more serious ethical problem. The sextons—or "janitors"—present what seems to me the sorriest picture. The average salary of those working at least 35 hours a week we found to be not far from $2,500. Almost one-half were below that figure. To be sure, this kind of custodial work is not uncommonly done by retired persons who have pensions or Social Security benefits, and their work, comparatively speaking, is often not exacting. Nevertheless the picture as a whole seems to me a shameful one.

The situation of church office workers was found to be not much better—with salaries averaging about $200 higher. Moreover, the job of an office secretary is a vulnerable spot in terms of working conditions. A hard-working pastor is under great pressure to take advantage of a devoted secretary's readiness to work extra hours on a voluntary basis. Pious exploitation comes easy and is the hardest kind to recognize.

> **"True, we didn't answer the 'call' for financial remuneration, but the older I grow the more I become aware that I don't have any earthly goods — nor a savings account!**
>
> **P.S. — I have never gone hungry either, however!"**
>
> ***From an Ohio minister***

A Look at Church Agencies

When we turn from the local church to the big church agencies—denominational boards and the larger church councils—we see the church in the employer role on a fairly big scale. Here the salary picture is spotty but on the whole the pay-scales do not have to be apologized for. The executive categories are filled in considerable part by ordained ministers whose salaries compare favorably with those of the parish ministers who are in the higher salary brackets. Laymen who are put in executive posts tend to be paid on a scale determined by that prevailing in corresponding secular occupations. I use the word "tend" because there is undoubtedly a differential in many cases due to a strong preference for service under religious auspices which makes a person willing and even eager to accept a salary smaller than his "opposite number" in business or industry draws.

As for the non-executive posts an effort is made by many—probably most—church agencies to "meet the market." Broadly speaking, they have to in order to secure and hold efficient workers.

Provision for Retirement

The retirement problem, both for pastors and for those employed by a church agency, has been a serious one. The denominations included in our study of this matter have made strenuous efforts to establish and fairly administer pension systems for their ministers. At best, however, the payments provided for annuitants and their dependents would be grievously small, especially in an inflationary period, but for the recent extension of federal Social Security coverage to ministers under a "self-employed" rule. It would appear that the resulting increase in benefits places ministers among the groups best provided for with respect to retirement, relatively to salary level.

Serious attention should be given, however, to the retirement provisions for lay employees—especially those serving local churches. It is to be feared that exclusion from *compulsory* coverage under Social Security has led some churches and church agencies to evade a clear moral responsibility under cover of legal immunity.

"Labor-Management" Relations

The church's role as employer is performed for the most part in small organizational units—individual churches, and relatively small offices. Hence it is but natural that the typical pattern should be what is ordinarily called paternalistic. That is not necessarily a bad word, but in working relationships it correctly connotes an ever-present danger of executive arbitrariness, reluctance on the part of employees to present grievances, and chronic failure of communication. Few of our church agencies seem to have sensed the need for a regularly functioning mechanism for communicating and adjusting grievances and for some kind of employee association that can discuss policy matters in which the workers are directly concerned and, as a matter of right, make known its opinions to those in authority.

Also, while not passing judgment as to the precise situations in which contractual relations with labor unions are appropriate, I cannot refrain from remarking on what seems an anomalous situation. In spite of the fact that church bodies have been very vocal with respect to the rights of labor and the merits of collective agreements, we have found extremely few examples of such relationship in church offices and publishing houses or in local churches that are conducting building operations—except where the secular community had set a pattern for it. This, I submit, is something to reflect on.

The Churches' New Avenue: *Television*

By JAMES E. FLINCHBAUGH

FOUR YEARS ago the Church Federation of Greater Dayton, O., began a 13-week TV series called "Bless This House." Although moderators and participants have changed, "Bless This House" is still running. And Dayton still watches it, in larger and larger numbers. The program, which runs regularly from October to April, begins its fifth year this month.

It grew out of the need to challenge families in the community to live their religion in home relationships. Beginning with the second 13-week series, the aim has been to help families think through and live with the many tensions which group living naturally produces.

What has made this program of the Dayton churches so successful? It answers an informational and inspirational need, it has organization, and it takes up problems that "come home" to viewers.

The pattern is simple. It begins with the moderator's introducing the topic for the day, followed by a two-minute dramatization of a typical family-life experience. A panel then explores the tensions present, the cause, and ways in which a family living by Christian standards would handle such a problem.

For example, on a program called "Borrowed Responsibility," a 17-year-old daughter on a date lost a piece of her mother's jewelry, an heirloom. In a second episode on the same program a 15-year-old boy faced conflict with his father because he, along with several other boys his age, was thrown out of a local sandwich shop. A final scene showed the tension caused when a 9-year-old broke his 16-year-old brother's model plane.

The help which the Christian faith brings to parents and teenagers alike was then discussed, along with the problems faced by the family and their relevance to other homes where such scenes may occur.

How is such a program planned and produced? The church federation has two committees — Family Life and Radio-TV — which develop the program's policies. Under these groups is an administrative subcommittee of six persons who actually produce the program.

This subcommittee selects the general areas to be covered in each program and, with the moderator, script writer and producing staff, lays out the pertinent questions about each topic. The script writer creates the scenes to dramatize the problem. An outline is prepared for the panel's guidance, and a camera rehearsal is held previous to the actual program on the air.

"Bless This House" is operated entirely with volunteer participants, although the professional staff of WLW-D of Dayton has guided their work. Some 25 persons have worked in the background for each "Bless This House" half-hour.

What has happened because of the program?

The station reports that between 60,000 and 75,000 people now watch the program at one p.m. Sunday. Cards and letters of the "you-help-families-find solutions-to-their-problems" variety come in regularly. One man, an alcoholic for 34 years, who had been watching the program with increasing regularity, was persuaded by his wife to take counsel with the moderator of "Bless This House." Through the combined efforts of a doctor, Alcoholics Anonymous and the moderator, the man has since found sobriety. Previously he had condemned the churches as "do-gooders." Alcoholism had never been the subject of any program, but the attitude of "talking it over" had given the man courage to accept help.

Personal conversations have revealed that the program has been most helpful at the point of stimulating conversations in the home among teenagers and adults. Several local churches have tape-recorded the program Sunday afternoon and then used it as a discussion stimulus at Sunday evening youth fellowship.

This enables the church to lead young people not only to think about their own responsibilities in their homes, but to plan for the future when they may have families of their own.

The value of the program as a counseling medium grows out of several factors: It gives support, emotionally and spiritually, to those many families who think the Christian way is the right

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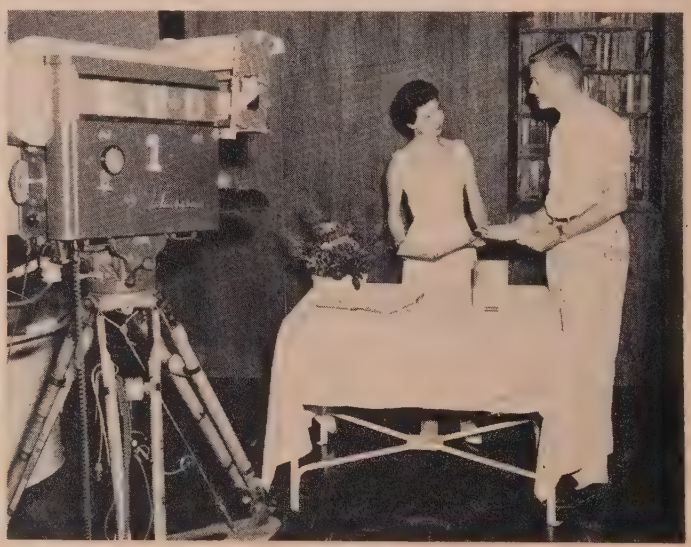
Dr. James E. Flinchbaugh, moderator of "Bless This House," is chaplain of Miami Valley Hospital, Dayton, O., and teaches at United Theological Seminary in that city.

Mrs. Marshall K. Wood, right, the federation's public relations director, and Mrs. Kenneth T. Dover, president of the Dayton UCW, on TV program "The World Is Your Community."



Mrs. Dave Brodbeck, of the federation's radio and TV committee, produces the TV program "The World Is Your Community" and Tom Ditzel of the WLW-D staff acts as director.

way but never quite get the courage to try it.

It is a job which one church cannot do alone. It takes the combined effort of a number of churches working together.

The success of "Bless This House" has led the Dayton Federation to put on another program, "The World Is Your Community."

Aired at one o'clock on Saturdays, it features a weekly subject, such as vacation church schools, World Day of Prayer in Braille, the help which Ohio's United Church Women give the agricultural migrant program, and a united clothing appeal. The programs show how people help themselves in working together, and what the church is doing in these areas. "The World Is Your Community" grew out of a leadership training workshop of the United Church Women of Ohio and its interest in Christian world relations.

What has happened in Dayton is an open invitation to other communities to utilize the newest mass communications medium to bring the teachings of Christ into every home.

Now in its fifth year, the TV program, "Bless This House," dramatizes typical family life problems and experiences and the Christian principles involved in them. Sponsor is the Dayton church federation through its committees on family life and radio-TV.

USCC Plans Six-Year Study of Life and Mission

EMPHASIS on socio-political responsibilities of Christian students, and interest in disarmament, academic freedom, human rights, and emerging nationalisms marked the fifteenth General Assembly of the United Student Christian Council at Naperville, Ill., last month.

The college organization representatives acted on their convictions by dispatching a cable to the South African minister of education condemning the pending application of *apartheid* to universities there;

Recognized "brotherhood and equality for all persons" in an "Open Letter to All Students in the United States" which called for special respect for "those laws which embody justice, dignity, and freedom";

Urged campus Christian fellowships to "emerge from the organizational houses where we live" and "step outside into the fresh air to talk to one another personally";

Voted to undertake a six-year study and teaching project, "Life and Mission of the Church," and scrapped five long-standing committees in order to raise money for the new program;

Got the new program "off the ground" by deciding on several hundred campus-based ecumenical study retreats over the next few years to deal with the life and mission of the church today, and planned 15 conferences for key campus Christian leaders in 1958-59;

Gave formal approval to a proposal to unite USCC, the Interseminary Committee, and the Student Volunteer Movement (pending the latter's approval) in 1959 into one organization, the National Student Christian Federation;

Elected as chairman Allan J. Burry, Belle Glade, Fla., retiring chairman of the Methodist Student Movement; Scott Anderson, Jamestown, N.D., retiring moderator of the Westminster Fellowship, Presbyterian, vice chairman; and Miss Sheryl Youde, Grants Pass, Ore., of the Disciples' Student Fellowship, secretary; Rev. Philip Zabriskie, New York, director of the division of college work of the Protestant Episcopal Church, as chairman of the executive committee.

With regard to the proposed series of conferences, Herluf M. Jensen, executive secretary, says: "This will be a pointed attempt to challenge significantly the grassroots existence of the campus Christian community."

All the member movements in USCC have already agreed to hold their separate programs around a common emphasis for each of the next four years. The 1958-59 emphasis will be "The Biblical Faith and the Calling of the Church Today."

The Council, a related agency of the National Council of Churches, is composed of representatives of 12 nationally organized intercollegiate Christian movements, and nine denominational university work agencies.

In the message to students the Assembly said it recognized not only the "traditions, prejudices, and complexities involved in current racial discrimination and segregation," but also the "incompatibility of Christ's Gospel with the status quo."

Among the suggestions made were "study groups, exchange teams between campuses, intercollegiate councils, bringing community discrimination to light and countering with intelligent student action, and establishment of scholarship funds for Negroes."

The message also declared, "Our responsibility as students is not limited to the university community. We are responsible also within local, state, and national life to resolve the race relations problem, to seek dignity and freedom for all men."

Memorandum from the desk of DR. DAHLBERG

AS I attended the inauguration of the new president and dean of Westminster Choir School, Princeton, N. J., last week, it seemed to me that these men were coming on the scene when the whole world is standing at the threshold of what should be one of the greatest musical ages in the history of man.

Many years ago I had the privilege of seeing Dr. John Finley Williamson in action as director of his great choir. It was an unforgettable experience. To see the light of eagerness on the faces of the singers—to sense the spirit of absolute unity in the entire chorus—to watch Dr. Williamson's inspired discipline of exaltation—was to see and hear music at its best. Since then I have listened to choirs all over the nation which have been the direct or indirect result of the ministry of music exemplified by the Williamsons. If we could speak of a Protestant Reformation in church music, as well as school music, this has been such a reformation, except for the fact that it has embraced all faiths.

The world is looking for the psalmists, poets and singers who will usher in a new age—the Age of the Singing Church. Music has always been one of man's chief sources of inspiration and courage. Not all music, of course. But music in the nobler sense.

Five years ago when Mrs. Dahlberg and I were in India we met Loren Noren, a young Baptist missionary who had been released two weeks before from a communist prison in China where he had been kept in solitary confinement for two years. He was pale and emaciated but cheerful, and completely victorious over every effort of the communists to brain-wash him. He told me that the one thing that had saved him was the hymns of the Christian church.

The communists had not allowed him to have a Bible but they had permitted him to have ten other books, one of which was a hymnbook. As he paced up and down his narrow cell for exercise he kept his hymnbook open, singing the words over and over again. By the end of two years he had memorized 90 of our finest hymns—"How Firm a Foundation," "Faith of Our Fathers," "O God Our Help in Ages Past," and many others. So it was that he survived, mentally and physically. Today he is back in Hong Kong, carrying on the Christian mission, helping the refugees and preaching the Gospel of Christ.

When the last world war ended, I noted that every one of the servicemen who were members of the Westminster Choir in our church in Syracuse returned to take up active duty in the church. This was a testimony not only to the hold of the Westminster Choir upon its members, but to the strength of the religious faith built up in the soul by the hymnology of the Christian church. Hence the importance in our time of establishing a singing church, in which all the members participate in the worship of God—choir and congregation together making melody before the Lord.

I believe we are entering one of the greatest musical ages in the history of man because this is a completely new age—the Nuclear-Space Age, with all its new horizons, vast distances and mysteries. Just as the voyages of Columbus and Magellan brought about an awakening of the human spirit in their day, so I believe the flights of our sons and daughters into the unknown world of outer space will in our day inspire an almost apocalyptic power of faith and imagination.

Consider, for example, the fact of beauty. During the last 15 years I have had to travel many hundreds of thousands of miles, chiefly by air, all the way from Alaska to Ceylon. The beauty of God's creation is simply overpowering: the glory of crimson sunsets over oceans and icebergs, the majesty of mountains capped with snow, the rolling tides of the sea, the weaving mystery of the Aurora Borealis, the tawny loveliness of the Arabian desert. It may be too early for all this to appear in music and literature. But the souls of our young people are not insensitive to it. The pilot of a plane came back and sat with me one night while the co-pilot took the controls, and showed me the indescribably beautiful color slides he had taken of the sunsets and sunrises he encountered almost every day in the skyscapes of the heavens.

Add to all this beauty the tragedy of our generation: the bursting of atomic and hydrogen bombs, the anguish of Hiroshima, the groaning of the refugee and the exile, the cries of blind and starving children, the tensions between races and nations, the thunder of God's judgments upon man's sin everywhere. How can we escape the conclusion that from this hour of tumult and night of fear and glory there will come chords of music that will enthrall the soul for ages to come? God is making a new music in the world.

EDWIN T. DAHLBERG

The Churches in Alaska

Two letters regarding the article on Alaska in the September issue will be of interest to OUTLOOK *readers. We quote portions of them below:*

"Because I know the staff of the OUTLOOK is eager to be as accurate as possible I am taking the opportunity to make a comment on the brief statement regarding the Moravian Church in the article 'The Churches in the 49th State' which appeared in the September issue. In the article the Moravian Church is credited with conducting 'evangelistic and educational work in scattered areas.'

"Actually, the work of the Moravian Church (which dates from 1885) is concentrated in the Kuskokwim River and Bristol Bay areas. We have a total of 19 white missionaries and 22 native workers, one of whom is ordained. The total membership of our group is something over 3,000 and in addition to the various stations and preaching places (including a brand new church in Bethel which is serving both the white and native communities) we have a Children's Home that is widely known throughout the whole 'state.'"

JOHN S. GROENFELDT, Editor
The Moravian, Bethlehem, Pa.

"I spent eight years as a Methodist minister in Alaska from 1944 until 1952, five years in Juneau and three in Nome, so the article on the 49th state was of more than usual interest. Especially so since just this August I spent a three-weeks' vacation up there at my own expense. Alaska is tingling with excitement and the Christian movement up there is genuine. Old-timers like myself find it hard to believe the changes that have come in just ten years. They talk about, and are clearing areas for, "urban development" — by tearing out old shacks, inadequate buildings, and streets planned for villages instead of cities. You are right — the Methodists are going to build that five-million-dollar university, and are being helped by Christians of many backgrounds who are committed to a better Alaska.

(*Continued on page* 18)

Outlook

Needed: A Strategy with the Business Community

OURS is a business society. Its representative person or type figure is the businessman, as the warrior or priest was in other civilizations. The business community is the most influential subculture in our society. The terms in which we describe our economy—"capitalistic," "free," and "private enterprise"—underscore the far-reaching importance of the decisions of the business community. Its decisions largely determine the use of natural resources and the development of technology; it decides what shall be produced, in what quantity, and in what way.

The decisions of the business community about selling affect importantly the standards, habits and tastes of the consumer; its decisions ramify widely into the nation's financial institutions. Its policies toward its employees penetrate deeply into the material and spiritual wellbeing of countless millions of families. And the health of the business community—its solvency and profitability—is a major objective of the government in its concern for the wellbeing of the people.

This makes the strategy of the churches with business people of paramount importance. But instead of a strategy we find a near void. With occasional notable exceptions, the churches reveal little sense of responsibility for bringing the impact of the Christian faith to bear upon the business community as such, through their lay people as leaders of small businesses and as members of the corporate managerial group, together with their trade and "peak" organizations.

Two reasons may be cited for this state of affairs. Negatively, many in the churches and the business community have joined in accepting it as fact that the churches lack the sanctions and competence to provide the kind of guidance for problems laymen, as businessmen, need in order to meet the day-by-day decisions in our complex business world. Positively, the churches generally have assumed they are fulfilling their spiritual responsibility if they encourage members of the business community to contribute their time and means to the churches.

The present time, however, is propitious in a striking way for a strategy of the churches directed specifically to members of the business community. A significant trend is noticeable, especially in the corporate managerial group whose essential task is problem-solving. In important segments of management there is discernible a working recognition that spiritual and ethical values are necessary ingredients for solution of the more important problems with which modern management must deal.

The 47th largest manufacturing corporation, for example, recently invited ten religious leaders to advise it on the ethical aspects of its proposals for impending collective bargaining negotiations. There is a growing conviciton in management that it must show capability in regard to the ethical factors in its decisions. To be sure, some reservations as to the motives in this development are legitimate. But these should not discount the increasing readiness of industrial management to probe into the meaning of spiritual and ethical values as required elements in business policies and practices.

A strategy of the churches is further needed because of the wholly inadequate level of ethical standards and the wide prevalence of improper practices within large sectors of the business community. The evidence of this is found in the hearings of several Congressional committees; also in the reports of several federal commissions set up to regulate certain key industries in the public interest. This supporting material is vastly augmented by wide references in what is currently written; it is found in both the tone and substance of what is said.

The source of what is wrong lies only fractionally with people who are consciously "bad"; on the contrary, it lies predominantly with "good" people. It comes out of a too ready accommodation to prevailing standards; a separation of "personal" from "business" ethics; ethical confusion and frustration through involvement in today's vast organized structures; and an uncritical acceptance of inherited stereotypes and clichés.

All this should not be too surprising when it is realized that the pressures of secularism, materialism, conformity and expediency are especially prevalent and virulent in the business community. The measure in which some stand up against these pressures should not be allowed to cover up the threatening extent to which others do not. If the churches are to validate their claim to be the conscience of the nation, they must reach into the conscience of the business community through their lay members as business people.

The churches have a strategy with lay people as parents. Another strategy is apparent with them as church people: as church members, attendants, contributors, leaders, locally and denominationally. But there is hardly the suggestion of a strategy with these same lay people as businessmen. In view of the role of the business community, this is a blind spot of massive dimensions. But of even more importance to the churches, it is a blind spot toward the Gospel in its great teaching about Christian vocation. Times like these and the imperatives of the Gospel call the churches, both lay people and clergy, to undertake to evolve a ministry of helpfulness toward their members as business people. The time for this bold step is now.

At the lectern is Bishop Shot K. Mondol of India, newly elected president of the WCCESSA, and at his right Prime Minister Kishi of Japan, who brought greetings.

Christ, the Way,

By A. L. Roberts

In early August 4,000 Christian educators from 64 nations gathered in Tokyo, Japan, for the 14th World Convention on Christian Education. This was the most representative meeting of Christian educators in a series of such meetings begun in 1889. It was also the largest international gathering of any kind to be held in Japan. Significantly enough, it came at a time when Japanese Christians are planning to celebrate the 100th anniversary of Protestant mission work in their country.

While it was undoubtedly true that many of the problems that delegates took with them to Tokyo also made the return trip, there was unanimous agreement that the convention had provided new strength for dealing with them at home.

There was no attempt to get agreement on a common program of Christian education for all the world. The purpose was to bring together Christian workers from all parts of the world to share information, to help each other get a better understanding of effective Christian education, to get acquainted with others who are working at similar tasks, and to share in experiences designed to inspire and strengthen these workers for what lies ahead.

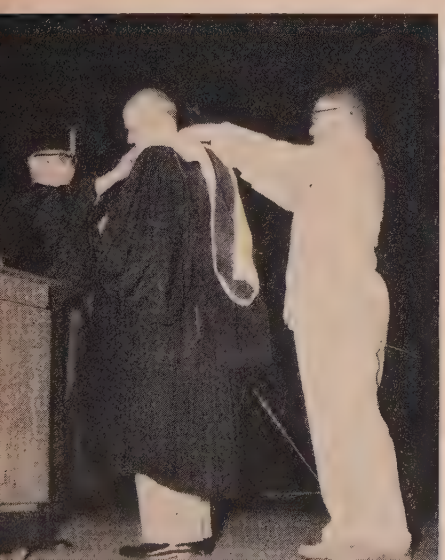
Teams from the convention were commissioned to carry the convention's message, "Christ, the Way, the Truth, and the Life," to other cities in Japan, Formosa, Ceylon, the Philippines and India.

As the meetings got under way, two things were apparent: all were bound inseparably by the bonds of Christian love; all recognized that they were engaged in a widespread and crucial struggle for men's minds.

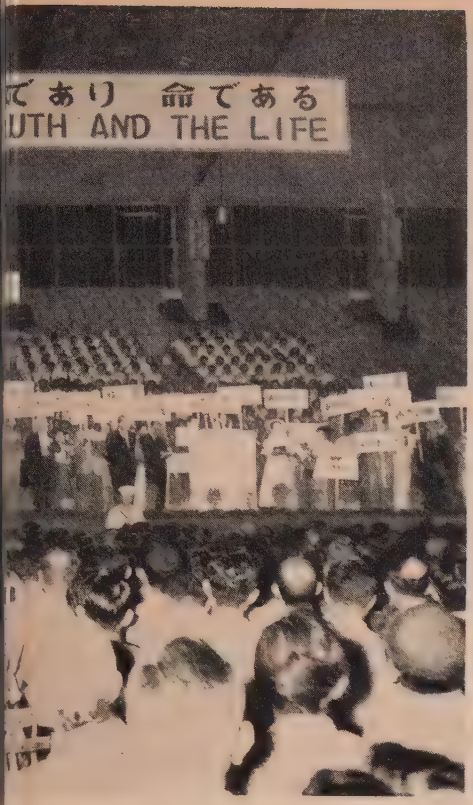
Dr. A. L. Roberts is general director of the Commission on General Christian Education and associate executive secretary of the Division of Christian Education.

Pre-convention study had provided some knowledge of the "rapid and bewildering social changes" that are confronting most of the people of the world. These studies had also provided reports from a number of nations as to what Christian educators are doing to get through this curtain of confusion. These reports, collated in a Work Book, were the basic materials for study by a selected group of some 300 educators from approximately 60 nations, in a World Institute on Christian Education which preceded the convention. It was here that a nucleus of professional workers got acquainted and established channels for communication and mutual assistance.

Prior to the convention there was a Conference of Youth Leaders, a conference of persons concerned with mass communication, a group studying curriculum problems, a seminar on theological education, and the Assembly of the World Council of Christian Education and Sunday School Association, sponsor of the entire series of meetings. Among the more significant events of this important five-day period was the



Dr. Gerald E. Knoff receiving a D.D. from St. Paul's University, Tokyo, and Rev. Ronald Ngale of Kenya and Rev. Mulugeita Melkisedek of Ethiopia displaying their banners.



ıth, and the Life

selection of Bishop Shot K. Mondol of India as successor to the Viscount Mackintosh of Halifax as President of the WCCESSA.

On August 6 the campus of Aoyama Gakuin University in Tokyo presented a carnival air as the more than 4,000 delegates and visitors arrived to complete their registrations and to get their initial instructions for their eight-day World Convention on Christian Education. Overseas delegates, most of whom had been visiting other nations en route to Japan, descended on the Post Office. There were specially constructed telephone and telegraph facilities, banks for money exchange, the branch office of the always-present and always-helpful Japan Travel Bureau, and stacks of box lunches to feed the hungry throngs. Along the midway were educational and commercial displays which were both visual and audio. Curriculum displays from all parts of the world helped to create consternation and frustration for the conscientious pilgrim who had but a few hours of free time.

The Prime Minister of Japan came to greet the convention: "Japan is not a Christian country in that those professing Christianity constitute a rather small minority in its vast population (approximately one-half of one per cent). But . . . Japanese Christians have made signal contributions to the social progress and spiritual uplift of the nation, wielding a powerful moral influence out of all proportion to their numbers through their exemplary conduct, their piety, their spirit of service and helpfulness."

On this same night Toyhiko Kagawa gave the principal address, calling for more simple expression of the Christian faith so that it may be more fully understood and practiced.

On other nights there were addresses by Bishop Mondol of India, Bishop Dibelius of Germany, G. Baez-Camargo of Mexico, Christian G. Baeta of Ghana, John Havea of Tonga, and Gerald E. Knoff of the U.S.A.

(*Continued on page* 24)

In procession to present world friendship books, Kenneth Wells carries Canadian banner.

Rosa Page Welch, director of music.

William Haddad of Lebanon presents world friendship book at the Tokyo convention.

Bridging Gap between Profession and Practice Is RIAL's Goal

By Stanley G. Matthews

ARCHBISHOP William Temple once said "This world can be saved from political chaos and collapse by one thing only, and this is worship." His words might easily be the philosophy which led 24 national groups, including many of the major denominations which constitute the National Council of Churches, to conduct an annual campaign to influence more and more Americans to worship regularly.

This annual campaign, to be held this year throughout November, is conducted by Religion In American Life, Inc. (RIAL), an inter-church agency which acts on behalf of its supporting religious groups. During the coming tenth observance of Religion In American Life Month, more than $8,000,000 in advertising will again be contributed to the effort to boost worship attendance.

Continued need for the RIAL effort —even for its intensification—is seen in the fact that while 61 per cent of Americans are members of a church or synagogue, only 48 per cent of all U. S. adults are regular churchgoers. This discrepancy between profession and practice has led many to criticize the present religious revival as "shallow."

Bridging of the wide gap between membership and actual church participation is the goal of the churches in their joint effort through Religion In American Life. RIAL's admonition to "worship together this week," which claims public attention through all the major media of communication, is aimed not only at the un-churched but also at non-churchgoing church members.

Results of the RIAL campaigns are better known than the movement behind them. I have yet to meet a person who at one time or another has not seen a RIAL billboard or car card on a bus, or has not heard a RIAL message on television or radio. When I mention a campaign theme from a past year, such as "Give Them a Faith to Live By," "Build a Stronger, Richer Life," or the current theme, "Find the Strength for Your Life," or show a picture of a RIAL poster, there is always instant recognition.

Not so well known is the fact that this penetration of every American conscience with a repeated message—"worship togther this week"—through mass media, is accompanied by a vast grass-roots program in which thousands of lay men and women give hours of their time to promoting worship attendance in their communities.

Worship attendance campaigns will again be held this November in several hundred cities and towns across the country under sponsorship of local ministerial associations, councils of churches, service clubs and every other conceivable type of community and social organization. Men, women and younq people of all faiths are involved in these local efforts, which have resulted in increases of up to 50 per cent in worship attendance at all churches and synagogues.

What appeals to the layman in the Religion In American Life Program is that laymen and women can get out and get active in their faith to combat public indifference and apathy to the spiritual purposes of their religious institutions. The *Christian Evangelist,* weekly newsmagazine of the Disciples of Christ, has termed the RIAL program "a new type of evangelism." Leaders of RIAL community campaigns have seen the program as creating a "climate" favorable to the achievement of the purposes of the churches. No one has ever claimed that RIAL, with its tremendous advertising resources available through The Advertising Council, can do the work of the churches. All it does do—all it can do—is to provide an effective reminder to the majority of the American people that resources of faith are freely available in the worship of God in His sanctuaries.

This is the message needed by Americans beset with fears over international tensions, economic recession, racial antagonisms and the specter of rising tides of delinquency and crime. Because RIAL is able to get the message immediately and succinctly before the people—in their newspapers and magazines, over their TV sets and radios, on the outdoor posters they pass by, in the buses and subways they ride—it is accompanied by a "do it now" sense of urgency. For many Americans, this "telegraphed" message—shorn as it may perhaps be of qualifying nuances—contains the kernel of religion's "good news" of hope and an offer of new-found faith.

But the whole Religion In American Life effort would be fruitless if the churches themselves did not capitalize upon the national effort. Every local church can reap rich dividends from RIAL by reinforcing its message—which its people are bound to contact anyway—through its own friendly invitation to all who can hear its voice to worship in this *particular* church.

To aid the local church--and the community group—in holding a worship attendance program of its own. RIAL provides a free kit of guides and sample materials. These are now available from RIAL, 300 Fourth Ave., New York 10, N. Y.

By taking advantage of the huge country-wide Religion In American Life campaign during November and the following months, the local church has the opportunity of sharing in the rapid advances being made in filling the empty pew.

Town and Country Church

On the 50th anniversary of the Country Life Movement – founded by President Theodore Roosevelt in 1908 through appointment of a Country Life Commission 1,000 clerical and lay delegates to the national Convocation on the Church in Town and Country will gather in York, Pa., October 21-23. They will weigh the social changes that have wrought virtual revolution to the nation's rural and urban-rural scene and consider what the churches can do to meet them.

Principal speakers will be Dr. Truman B. Douglass, executive vice-president of the Congregational Board of Home Missions, and Professor Robert Handy, of Union Theological Seminary, New York.

Churches in Alaska

(*Continued from page* 14)

Churches are being built in Anchorage and Fairbanks, the two largest towns, with comity and cooperative planning, and the best of good will. It's really soul-warming. . . .

"We cannot, of course, cooperate with some so-called Protestant groups which come and go and sow confusion, but we ought to be able to cooperate better with main-line Protestant bodies with joint Christian education group meetings and other facilities. Alaska is growing rapidly, but in the growing the fringes may be ignored quite unintentionally, as were the American Indians and others as the West became part of the United States.

"Thanks again for an alert publication, and blessings on a real contribution to the cooperative movement of the churches.

Robert S. Treat, *Minister*
Leland-Northport Methodist Parish
Northport, Mich.

Church Planning for an Expanding America

By MERYL RUOSS

AMERICANS are just about the movingest creatures in the human family!

More than 30 millions change their address each year, a high percentage of them going across state boundaries. In addition, millions of people are on the move each year for long periods of time, due to business, vacations or other personal reasons.

Then too, many people make short-range changes from city to suburb, suburb to city, or from one suburban area to another nearby. Suburbia expands at the rate of more than a million persons annually. Also, hundreds of thousands of families are forced to make way each year for public and private improvements as highways are built, central city areas rebuilt, and public needs of one kind or another met.

To add to all this movement, there is the daily mass commutation by workers. For example, every morning from 7:00 to 9:00, about three million persons pour into the lower half of Manhattan to work. From 4:30 to 6:00 in the evening they pour out again in all directions. Institutions in both sending and receiving communities are drastically affected by such mobility patterns.

Social mobility is also significant. A more fluid movement between social levels in our society is taking place today than ever before in our history.

Population Growth

Along with mobility, another amazing fact about our current American scene is our continuing population growth. Today there are about 173 million of us in the United States. We are growing at the rate of a city the size of Omaha, Neb., or Richmond, Va., each month. By 1975 there will probably be at least 220 million of us, and by the year 2,000 A.D., we will have added at least 100 million souls to our nation's population. Currently, about 85 per cent of this growth is in urban areas.

Physical explosion will accompany population explosion in nearly every major urban area in America. It may have taken some cities as long as 300 years to reach their present state of development. The same cities, within the next 10 to 15 years, will be doubling their land space under development.

MERYL RUOSS

One result of all this expansion and mobility is that our cities are actually being brought physically together. Our arterial highways and our employment patterns are also helping tie cities more closely together. Seventeen definable urban regions in our nation are today dominated by their central cities. By 1980 some of these regions may have merged to reduce the total to 14 gigantic strip-cities comprising about 60 per cent of our total national population.

Gigantic Strip-Cities

One of the largest of these regions is the 600-mile long megalopolis stretching from Haverhill, Mass., to the Chesapeake Bay. Twenty-one per cent of our nation's population lives in this relatively small land area. These urban regions will be the formative economic and cultural regions of our nation during the next 50 years.

Such mobility and redistribution produce a variety of changes. Sometimes they bring about a net loss of population in specific neighborhoods, with resultant deterioration. In many places ethnic groups are being redistributed. Third- and fourth-generation Southern Europeans are leaving their central city ghettos for the suburbs and are being replaced by the American Negro, the Spanish-American and the American Indian. Thus, one-culture neighborhood patterns crumble.

There are many other obvious changes in our society ranging through the expansion of the over-65 age group, the rearing of more children by the average middle-class family, a high divorce rate, the predominance of females in the population (91 males to every 100 females), the current "escape" psychology, the steadily decreasing work week, and the increasing number of working mothers (two out of five mothers of children under 18 are gainfully employed). One of the most important changes is that for the first time in 100 years the migration into our major northern cities is dominantly Protestant.

We Americans live by the calendar and clock; life or death decisions are often a matter of the second-hand. This means that a social institution that clings to a decision-making process of the horse and buggy era is not long for such a world!

Churches Involved

All of these facts have meaning for the churches.

Today, as at no other period in its history, the Protestant Church is faced with the necessity for sheer physical extension. We should add at least 2,000 churches a year just to accommodate population growth. Besides, we need churches in places where *people* never lived before and new churches where *Protestants* never lived before.

A bill for such expansion would be close to half a billion dollars a year just for land and buildings. We would have to add another 75 million for program and staff. All of this would not include expansion of existing facilities where needed.

To the surprise of some, the bulk of this expansion will occur in metropolitan regions. Brooklyn, New York, for example, is the last place most church extension executives are looking for "high potential" church sites. It's the largest borough in New York and one of the largest cities in America. It has many churches.

Yet, in the Canarsie area hundreds of acres of vacant land are being turned into housing developments. Thousands of Protestant families are moving into towering apartment buildings in such new communities or into single-family dwellings. Most of them are more than a mile away from the nearest Protestant church, which isn't geared to minister to them even if they find their way there.

Can we allow such new developments as this in established cities to go unchurched for the next 50 or 75 years?

Dr. Meryl Ruoss is executive director of the National Council's Department of the Urban Church.

Actually, the citizen, the planner, and the executor of redevelopment programs need the participation of the church in order to realize the potential human gains in the redevelopment of our cities. The church needs to participate to assure its physical presence in the new city.

Some of the steps for church involvement should include: (1) intensive analysis of projected redevelopment programs in every metropolitan region of the nation; (2) development of trained, able planning leadership for the church to participate with the city planners; (3) partnership participation in actual programs of building and rebuilding the city; (4) development of a theological understanding of the renewal and redevelopment processes.

In actuality, the church, by default, has decided *not* to take part in urban redevelopment programs in dozens of cities, thus stranding thousands of city dwellers in churchless Saharas for the next half century. Additional scores of churches across the land are now approaching such critical crossroads of decision. If they elect death, they commit themselves to desert millions of present and future children of God who will dwell in churchless city neighborhoods.

Just as past generations of Protestant churchmen committed the present generation to pay for the sins of *over*-churching and non-economic use of church resources, so the present generation of churchmen will decide the fateful question as to how available the church will be for future generations.

Evangelistic Challenge

U.S. Census Bureau figures and other surveys reveal that already about 33 million persons identifying themselves with one or another major religious category are essentially unchurched. If we add to that the approximately 70 million persons unclaimed by any religious body, according to our annual church membership data, we see that the Protestant church faces a staggering evangelistic challenge of 100 million souls in America at any given moment!

The great bulk of this evangelistic potential is pagan—the second, third, or fourth generation outside the nurture of any religious institution. These are not just the "eggheads," or the "artists," or the Bohemians. They are your neighbors and mine, the people who surround our churches.

The challenge to Protestantism for expansion in the second half of this century is to evangelize these multitudes. The serious question our churches, our seminaries and our denominational bodies must ask themselves is, "Are we equipped for and oriented to such evangelism?"

A recent study of denominational policies and practices in new churches made by the National Council of Churches' Office of Field Research provides a partial clue to the state of Protestant planning to meet the expansion and evangelistic challenges.

Denominations are starting most new churches in suburban areas in states with the largest numerical increases. There is little evidence of explicit denominational strategy, and in some cases, considerable discrepancy between stated policy and revealed practice. Denominational church extension is generally a hand-to-mouth affair. There is some significant pioneering in national financing with the trend toward more loan funds and less grants.

While nearly 100 state and local councils of churches have some kind of committee or department for cooperative planning, only a few have staff and these are mostly in the large metropolitan areas of the nation. Most of the committees suffer from lack of authority and resources; their focus is vague, and what processes they have are largely unsuited to the contemporary situations they face. A well-organized council of churches may be desirable, and even necessary for a competent church-planning process. But there exist numerous such councils today without an effective cooperative planning process.

A few of the policy questions which must be determined before we proceed with church planning are:

1. What are our goals?
2. Which communities should we serve? Have we established rational priorities for new commitments to different communities?
3. How do we recruit, train and utilize leadership? What kind of personnel do we need for the new jobs?
4. How significant is economic determinism in Protestant policy? . . . Is it really "good business" for the Christian church so generally to ignore commitments to long-range subsidies in anything more than a sprinkling of "special mission projects?"
5. Is the total church financially responsible for expansion?
6. How shall we plan? . . . Do we need to establish a rational procedure to respond to facts like those mentioned above or can we continue to operate by guess and by gosh? . . . What planning do we have to inaugurate and maintain at the national denominational level? Do we have any sound process covering such matters as time schedule, resources, priorities, variety of demands?

To build an effective Protestant church-planning program which will meet the demands of ever-changing America we already know some of the necessary ingredients.

We know that planning is not a substitute for policy, but must share its prestige. Effective planning is neither sporadic nor capricious, but must be sustained in order to achieve direction, fruitful feed-back and long-term effect upon policy. It requires staff and research. This calls for sustained financial support.

When do we start?

From the Outlook Mail

One of the members of this parish just gave me a copy of the Outlook. It is good to have the sweep of what the Christian movement is doing together, available in a journal so well written and so well documented.

Robert S. Treat,
Leland-Northport Parish,
Northport, Mich.

Just a little note to tell you how pleased I was with Dr. Dahlberg's Memorandum in the September issue. I thought his illustration on Schnuk's Market was more than delightful. After that good article, I shall be looking for all of his in future issues.

Raymond Gaylord,
Cascade Christian Ch.
Grand Rapids, Mich.

"I am a regular subscriber to the Outlook, a magnificent organ of the churches in scope and influence."

Henry Israel,
Retired YMCA Secretary,
Hastings-on-Hudson, N. Y.

"I greatly enjoy your periodical. You tell us what no other periodical does."

Henrietta Bragdon,
Sharon, S. C.

"I thought that you would be interested to know that in Bombay, India last spring I called at a Baptist church and found in the office waiting room in plain sight a recent copy of the Outlook."

I. George Nace,
Retired National Council executive

I am more than pleased with the Outlook article about our church (the Hungarian Reformed Church in America). It is so excellent and perfect in details that there is no need for corrections.

Bishop Zoltan Beky,
Hungarian Reformed Church

Awesome Questions Confront Christians at Cleveland Conference

By DARRELL RANDALL

WE are witnessing the emergence of the Nuclear-Space Age. Is it to be the beginning of a new era for mankind, or is it to be the means of bringing the end of man's existence?

While neither of the great power blocs can now depend on the use of their military might without the risk of mutual suicide, can we learn to reduce our former reliance upon force and military might and give more serious attention to processes of peaceful change and development of a more orderly and just world community?

While military leaders of our country are maintaining a vigilance in the field of reprisal power of armaments to deter potential aggressors against us, is it not up to the churches to urge the exploration of that great challenge of our biblical heritage: "Not by might nor by power but by the Spirit of the Lord"?

These are just a few of the awesome questions confronting Christians at this juncture in humanity's long march from the cave to the present. They are among the questions being dealt with exhaustively by six groups of distinguished foreign affairs specialists who are laying the groundwork for the fifth World Order Study Conference, to be convened by the National Council's Department of International Affairs, at Cleveland, O., November 18-21.

In meetings and through correspondence prior to the conference, members of the preparatory commissions are further asking themselves:

What are the theological and moral considerations for an abundant life and security for all mankind today?

What are the fears, grievances and ambitions behind the present power struggle, and what are the factors for Christians to consider in dealing with them?

What are the expectations of the people in the overseas areas of rapid social change, and how can we prepare ourselves to accept them into our fellowship? How can we identify ourselves with their needs for food, clothing, housing, education and health services—being concerned for "even the least of these," as Jesus spoke in love of those in need?

What are the changing dimensions of human rights in a world experiencing a population explosion and a revolution of rising expectations?

Finally, what does the church have to say on the theme of the Fifth World Order Study Conference: "Christian Responsibility on a Changing Planet?"

As four previous study conferences have done, the 1958 meeting will speak, not as the Church, but for itself. Yet, as in the past, the Church, includiing a wide representation of its membership, will pay some heed to the conclusions to be embraced in the Message.

Among the hardest-working of the nearly 1,000 eligible delegates to this year's sessions are the chairmen, "rapporteurs" and members of the six preparatory study commissions that are laying the groundwork for the meeting. Among them are Dr. Ralph Bunche, Professor John C. Bennett, U. S. Senator Clifford Case, Dr. Paul H. Nitze, Honorable Harold E. Stassen, industrialist Paul G. Hoffman, former UN Delegate Phillip C. Jessup, and Dr. Frank Graham, who is presently head of the UN Armistice Commission on Kashmir.

For several weeks they and their 170 fellow commission members have been wrestling with the complexities of these six basic topics: (1) Theological and Moral Considerations, (2) The Power Struggle and Security in a Nuclear-Space Age, (3) Overseas Areas of Rapid Social Change, (4) The Changing Dimensions of Human Rights, (5) International Institutions and Peaceful Change, and (6) Missions, Service, and International Relations.

The six preparatory groups will produce thoughtful background papers which will, in turn, become grist for discussion among four conference groups at Cleveland. From the latter will come final reports that, together with the Conference Message, will be representative of informed Christian thinking on many of the crucial issues tormenting the world in the whole area of international relations.

Early registrations indicate that this year's conference—the first since 1953—will more than match its predecessors in interest and attendance. Public sessions will be held in the Music Hall of the Cleveland Auditorium, and will feature as a speaker Secretary of State John Foster Dulles.

As in previous study conferences, held periodically since 1941, delegates will be the designated representatives of the constituent communions of the National Council of Churches, selected Council units, state and local church councils, related Protestant organizations, and non-constituent communions eligible for Council membership.

Presiding as conference chairman will be Honorable Ernest A. Gross, chairman of the Council's Department of International Affairs, and former U. S. Delegate to the United Nations.

Conference director is Dr. Kenneth L. Maxwell, who is executive director of the department.

Dr. Darrell Randall is associate executive director of the National Council's Department of International Affairs.

World Council

(*Continued from page* 5)

equally granted to others." The study clearly revealed, however, that in several countries this axiom is not applied equally to Protestants by some state and "majority" churches. Of particular interest was a statement on Spain in a report on Protestant minorities in Europe:

"Protestantism in Spain continues to replenish itself, new members somehow arising to carry on the witness which others, now dead or in exile, have faithfully offered. . . . The Protestants of Spain are undiscouraged by the treatment they receive and manifestly yearn to give their nation the benefits of that free and spiritual faith by which they live and grow."

In the area of rapid social change, a comprehensive progress report of a study, made possible in part by a grant from John D. Rockefeller, Jr., in 1955, was presented to the Central Committee. "The churches cannot be merely spectators of social change but must work for responsible emancipation in the areas concerned," the working committee agreed from its observations in Asia, Africa and Latin America. Main fields of their study have been village and rural life, and the impact of foreign enterprise and technical assistance in those areas. Western "bias" in church thinking on the social problems in underdeveloped areas came in for some criticism, however. Special assistant in the five-year study being conducted by the Council's Department of Church and Society is Dr. Daisuke Kitagawa of Japan.

A highlight both in importance and in

(*Continued on page* 22)

World Council

(*Continued from page* 21)

the degree of heated debate it occasioned was the report by a 14-member commission of theologians, scientists and military men on the Christian responsibility in the prevention of war. Presented to the Central Committee by Dr. C. L. Patijn, a Member of Parliament of The Netherlands, it represented concerted efforts during the last three years to define the moral implications of atomic warfare. Declaring that all-out war has the "potential of indiscriminate destruction," the document described the world's people as "overtaken by fear, awakened consciences and anxiety, who feel powerless to do anything about it."

It was understood that this was in no wise a policy statement of the World Council and in subsequent discussion, Dr. Martin Niemoeller of Germany said: "In the whole matter we have no advice for the troubled Christian conscience of our time."

One statement in the report aroused lively argument: "If all-out war should occur, Christians should urge a cease fire, if necessary on the enemy's terms, and resort to non-violent resistance."

In the debate which followed, this statement was sharply challenged by the opponents of all atomic weapons as well as by those taking the traditional stand that the duty of Christian citizens is to fight in "just" wars. A startling comment was also made by Dr. C. F. von Weiszäcker, once one of Germany's leading atomic scientists and now professor of philosophy at the University of Hamburg, who told the committee that he could no longer have anything to do with making atomic weapons.

"However, even if I renounce them," he added, " I know that the world will not. They are here to stay, and we cannot take the view that disarmament will come and therefore we don't need to discuss the matter."

In its statement on disarmament and atomic tests, the executive committee of the Commission of the Churches on International Affairs felt that there is "prudent ground for hope" for world disarmament. In presenting the CCIA views, Dr. O. Frederick Nolde, executive director, warned, however: "It is immoral to be content with the cessation of atomic tests. Cessation is only a first step. We must now do everything within our means to halt production of nuclear weapons and reduce existing armaments. Inspection and control are so important that a start at any point should be welcomed, provided the essential requirements of security are not endangered."

Membership of National Council's Constituent Communions*

Constituent Body	Number of Churches	Inclusive Membership	Pastors with Charges
Armenian Church of North America, Diocese..	50	101,199	39
Baptist			
American Baptist Convention	6,369	1,536,276	4,900
National Baptist Convention of America.....	11,398	2,668,799	7,598
National Baptist Convention, U. S. A., Inc....	25,603	4,557,416	18,964 ('52)
Seventh Day Baptist, General Conference....	60	5,965	40
Brethren, Church of the.....	1,062	199,936	853
Christian Churches (Disciples of Christ), International Convention	8,001	1,943,599	4,265 ('56)
Eastern Orthodox			
Greek Archdiocese of North and South America	378	1,150,400	400
Romanian Orthodox Episcopate of America..	51	50,000	37
Russian Orthodox Greek Catholic Church of North America	352	755,000	349
Serbian Eastern Orthodox Church	61	150,000	68
Syrian Antiochian Orthodox Church	80	110,000	110
Ukranian Orthodox Church of America.....	34	44,200	34
Evangelical United Brethren Church	4,156	746,460	2,986
Friends			
Five Years Meeting of Friends.....	470	67,957	346
Philadelphia Yearly Meeting of the Religious Society of Friends	108	17,527	None
Lutheran			
American Evangelical Lutheran Church.....	82	23,050	62
Augustana Evangelical Lutheran Church.....	1,242	576,189	917
United Lutheran Church in America.....	4,106	2,235,455	3,092
Methodist			
African Methodist Episcopal Church.....	5,878	1,166,301	5,878
African Methodist Episcopal Zion Church....	3,083	761,000	2,600
Christian Methodist Episcopal Church.....	2,469	392,167	1,820
The Methodist Church.....	39,359	9,543,245	24,081
Moravian			
Evangelical Unity of the Czech-Moravian Brethren in North America.....	32	5,276	8
Moravian Church in America.....	150	55,086	124
Polish National Catholic Church of America...	157	267,148	144
Presbyterian			
Presbyterian Church in the U. S.....	3,928	848,735	2,443
Presbyterian Church in the U. S. A.....	8,351	2,775,464	6,400
United Presbyterian Church of North America	839	257,513	644
Protestant Episcopal Church.....	6,842	2,965,137	4,963
Reformed			
Hungarian Reformed Church in America....	32	10,000	19
Reformed Church in America.....	839	213,544	711
United Church of Christ.....			
Evangelical and Reformed Church.....	2,727	800,042	1,826
General Council of the Congregational Christian Churches	5,544	1,392,632	3,461
Total	143,893	38,392,588	100,182

* From Yearbook of American Churches, 1959 Edition.

The CCIA also delivered to the Central Committee a resolution on the Middle East in which it urged action by the United Nations to insure the territorial integrity and political independence of Lebanon and Jordan; the establishment of both an observation group and a UN Force to guarantee peace; the setting-up of a regional economic development agency; security commitments to the Arab states and Israel; and a "fresh attempt" by the UN to solve the problem of the Arab refugees.

"We do not minimize the difficulties in meeting the apparent requirements we have cited," the CCIA executive committee declared, and concluded its resolution with a plea for seizing more opportunities for Christian service and reconciliation in the troubled area.

Another trouble spot was highlighted when the Central Committee agreed to send a fraternal delegation to the Church of Cyprus after expressing its deep concern over "the appalling situation" on the island, which has long been torn by civil strife.

The record of material, financial and spiritual aid given in the past year to millions in need was presented to the Central Committee by its Division of

Bishop Otto Dibelius of Berlin with Metropolitan James of Melita, Greek Orthodox.

Inter-Church Aid and Service to Refugees.

"Very few weeks pass without an appeal to the churches for help in a disaster area," and to reduce the toll of famine, flood and earthquake is part of the continuing task," the report stated. Also spelled out was the year's work in the world-wide service to refugees—28,146 resettled in 1957 and 4,654 more in the first six months of 1958—and programs of migration, material aid, and assistance to struggling Protestant and Orthodox churches in Poland, Hungary, Yugoslavia and the Middle East. In the ten years of the World Council's existence, it was pointed out, 200,000 refugees have been helped to find new homelands, new jobs and new hope.

Also noted was the program of integration in countries of first asylum for many of the sick and aged—the so-called "hard core" refugees; the cooperative ministry to the 923,000 Arab refugees as well as the 700,000 still in Hong Kong; and the recent dramatic emigration from that city of 500 Russian Old Believers to a new colony in Brazil.

One serious problem reported by the Division was that contributed funds are still insufficient to cope with the total need. Concerning the Hungarian program alone, it warned: "There will have to be some reduction in refugee services in 1959 as the special funds for them are almost exhausted."

During discussions of the proposed integration of the International Missionary Council—a related agency—with the World Council, some differences of opinion, chiefly by Orthodox members, were expressed in friendly terms following a progress report by chairman Henry Pitney Van Dusen, president of Union Theological Seminary, New York City. The merger is scheduled to take place in 1961 if a majority of member churches in the two bodies approves.

(*Continued on page* 25)

South Seas Women Seek Training for Leadership

A brand new project to be announced at the forthcoming National Assembly of United Church Women (Denver, Colo., Oct. 27-30) is the appointment of a women's interest officer to minister to the rapidly awakening women in the South Seas

Her aid in the advancement of emerging women is the unusual pilot project to be launched in connection with the celebration of World Community Day, Nov. 7.

The enterprise will be underwritten by United Church Women—a general department of the National Council of Churches—in response to the request of South Seas women leaders themselves. Offerings given on World Community Day will make this possible.

The new women's interest officer will be many-skilled, a specialist in adult education and community organization, and she will be acquainted with that stretch of the South Pacific so dear to the romantic writers. She will know what great problems face the three million dwellers in these island paradises, and specially their womenfolk, who without background or training must learn to adjust to today's complex world.

These islanders live at every stage of culture—from the Melanesians of the Stone Age in New Guinea to the more advanced Polynesians.

The new women's interest officer will spend two years with the Pacific women, working in close cooperation with the South Pacific Commission which represents the six administering governments of the various islands—Australia, the United States, France, the Netherlands, New Zealand and the United Kingdom.

She will show women how to cooperate on an inter-island basis, and help them set up centers where selected women will be trained to help and guide their island sisters. They will teach handicrafts and the art of sewing. Island women will sell their products through a sales organization, thus laying the groundwork for their ultimate break from financial dependence.

World Community Day offerings will also help Christian women in Lahore, Pakistan, learn how to play their part in village life. The two projects reflect the 1958 World Community Day theme sponsored by UCW—exchange of goods, ideas and people.

According to Mrs. Esther W. Hymer of New York, director of Christian World Relations for United Church Women, American church women have been studying for some months in preparation for the observance. Industry and trade and their exchange have been stressed as factors to help bring about world peace, as well as the exchange of information on day-to-day problems such as health, hygiene and child care.

"As American churchwomen carry out their three-fold program of prayer, study and action, "Mrs. Hymer noted," they will help other women around the world care for their families. In the South Seas they will help women equip themselves to cope with the tremendous social changes taking place around them."

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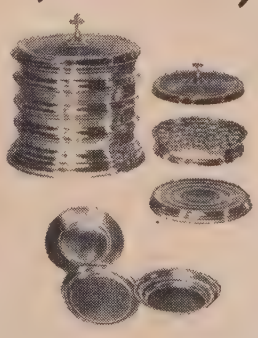

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Tokyo Meetings

(*Continued from page 17*)

Bishop Mondol urged that the Sunday school be made a central concern of the entire church. Bishop Dibelius warned of "totalitarian" dangers but affirmed "Never shall the church become anxious or nervous, not even when she becomes aware of how fearful are the labors of ungodly forces, how radical their methods to occupy the people's will and mind."

G. Baez-Camargo spoke of a "theology for Christian education," emphasizing the need for a carefully developed theological understanding as well as an understanding of the process of Christian growth.

Christian G. Baeta emphasized the importance of relating Christian insruction in a vital way to the society in which it is seeking to minister.

Dr. Gerald Knoff established the integral relationship of Christian education to the total life and work of the church. He said, "The world may possibly be won for Christianity by encouraging groups of faithful to know the Gospel and to live it everyday in the home, shop, factory, store, or farm."

Two of the meetings filled the Sports Arena to its 12,000 capacity, an afternoon Children's Rally and a Sunday evening Youth Service of Witness.

Each morning the delegates met in five major divisions to consider (1) children's work, (2) youth work, (3) Christian education in the home and adult work, (4) general Christian education, (5) the Christian responsibility of the layman. Each of the divisions was separated into discussion groups of not more than thirty each.

The convention, in Japanese and English, was a dramatically different experience in conference and conversation. The platform addresses were spoken a few sentences at a time to allow for translation. The discussion groups required 340 interpreters.

Outstanding among extra-curricular activities provided for convention delegates were: visits to Japanese churches on Sunday morning and the reception held by the Governor of Tokyo, at which there was a program featuring a water show including Japanese-style log-rolling that was unique to overseas delegates.

The schedule provided time for confessional meetings and for regional meetings. The latter grouped delegates into five regions: (1) Africa, (2) Asia and South Pacific, (3) Europe and the Middle East, (4) Latin America, (5) North America.

These meetings afforded an opportunity for evaluation of the convention experience and for discussion of its relevance for life in a particular region. Representative comments of North Americans included:

"I return with a sense of urgency for the Christian Gospel in the world and the conviction that America must help answer the cry for leadership."

"I have a greater sense of the unity of all peoples."

"It has been a stimulus to look at the world as it actually is. I have increased respect for the place of laymen in the church."

Rev. H. A. Hamilton of England, author of the Convention Study Guide, expressed as well as anyone the key word: "The job of Christian education is not that of a few professionals; it is that of all the members of the church."

At the convention's end it became the responsibility of the individual delegate, empowered by the fellowship and inspiration, to translate the information and experience into the thought and program of his fellow-workers back home.

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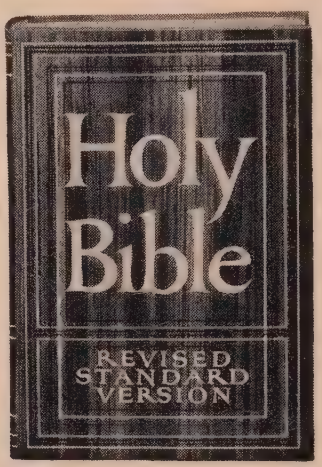

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World Council

(*Continued from page* 23)

The World Council's tenth anniversary was the occasion for the start of a campaign to raise funds for a new building in Geneva which will house all its offices for the first time. Chairman of the fund committee, Rt. Rev. Henry Knox Sherrill, USA, stated that its expected cost will be $2,500,000 and expressed the hope that it will be completed by 1961. The Central Committee assigned $300,000 as the quota to be raised by the Council's member-churches, while the remainder will be sought from individuals and foundations.

A start toward the fund was made with the presentation by the National Council of Churches agency, Church World Service, of $10,000 as a tribute to the Church of the Brethren, which this year celebrated its 250th anniversary. "We are richly grateful for the graceful and practical spirit with which, across the years, the members of this church have borne their witness," said the letter accompanying the gift. It will go toward offices in the new building for the Division of Inter-Church Aid and Service to Refugees with which Church World Service cooperates in many world-wide programs.

Another report to the Central Committee concerned the historic meeting earlier in the month between representatives of the World Council and the Moscow Patriarchate, headed by Metropolitan Nikolai, which took place in Utrecht, The Netherlands. This "very first step" toward making the voice of the Russian Orthodox Church heard in the ecumenical movement was greeted as a very useful exchange of information. "We must remember," said WCC General Secretary W. A. Visser 't Hooft, in making the report, "that the working out of positive relationships between the World Council and the Orthodox Church of Russia can also open the door for relationships with other churches in Soviet Russia."

All twelve members of the Central Committee's executive committee were re-elected by secret ballot, including four Americans: Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA; Professor George Florovsky, Russian Orthodox leader; Bishop G. Bromley Oxnam, president of the Council of Bishops, Methodist Church; and Dr. Liston Pope, dean of Yale University Divinity School. Delegates to the World Council meeting from Eastern Europe included Bishop Lajos Veto and Bishop Tibor Bartha of Hungary and Professor Josef Hromadka of Czechoslovakia, a member of the executive committee.

The nine days of hard work—including trying to make the 1959 budget of $495,000 stretch as far as possible—were broken by visits to several historic local churches and imposing religious services in Copenhagen, one of which was attended by King Frederick and Queen Ingrid of Denmark. An unusual "birthday party" in a Danish manor house on Funen and a reception at Christianborg Castle in Copenhagen, where World Council delegates were the guests of the Danish Government and its minister of church affairs, Mrs. Bodil Koch, were other memorable events.

Dr. W. A. Visser 't Hooft voiced what many felt when he cited "the sense of grateful astonishment" of all those who have worked in the World Council during the past ten years and have noted the "great change from isolation to cooperation, conversation and fellowship" which the World Council has achieved.

"On this tenth anniversary," he said, "the question arises whether the existence of the World Council has made any real difference. We can say with gratitude that, through it, the churches have been able to do many things which they could not have done separately . . . but above all is the awakening of a sense of the interdependence and solidarity of Christians throughout the the world. . . . 'In one spirit, with one mind, striving side by side,' says our text. We have only made a first step in that direction."

The next steps may be taken when the World Council's Central Committee meets on the Island of Rhodes, Greece, in August 1959.

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Springdale

(*Continued from page 9*)

to be one of the major suppliers of domestic migratory labor for much of the rest of the nation.

In 1954 the Migrant Ministry, after an absence of many years, returned to Arkansas and opened a program in Mississippi County, which uses about 15,000 migrants at the peak of the cotton harvest in the fall. A vital part of this program was a Recreation Center in a vacant store building in downtown Blytheville. This center provided a meeting place for all Spanish-speaking migrants, a place for the children to play, games for all ages, movies, music and religious services. This center has served as many as 1,100 persons on a single Saturday.

As interest and concern for migrants have grown throughout the state other centers have been opened in store buildings, a Boy Scout hut and a Jaycee club room, in Helena, Forrest City, Newport and Jonesboro. They have been furnished by donations from homes, churches and a country club.

Some of these will serve Spanish-speaking family groups, but for the most part they will meet the needs of the lonely, non-English-speaking National

The Centro Mexicano in Helena, Ark., meeting-place for lonely Spanish-speaking migrants.

who on weekends or rainy days will make his way to the center to play ping-pong, checkers, dominoes; to work puzzles, to paint, to read Spanish magazines and books, to listen to Spanish records or just to talk about himself, his family, his work, with the Spanish-speaking staff person, if there is one.

One of the greatest problems facing most communities in setting up such programs in this area is the difficulty of finding Spanish-speaking persons to direct them. Some communities like Forrest City and Helena have not let this stop them, but have gone ahead, using only local church people. Most speak no Spanish but, as one volunteer put it after her first afternoon, "I began to realize that a genuine feeling of good will can overcome a language barrier. Mere words can be so shallow. We use them so much without thinking."

In addition to the usual recreational activities, special fiestas with contests, games and refresments are planned. At such times speeches, through an interpreter, by the mayor, the chief of police, a minister or other citizens are responded to by the men, who tell of their gratitude in such words as these:

"We never expected anyone to be so nice to us."

"Since I have been here I watched you and tried to understand why you live as you do and care for us as you do. I know now. It is your religion. I like it. Can you help me find your kind of religion?"

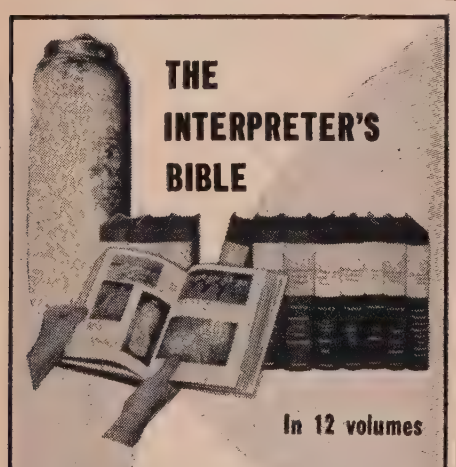
"For six years I have come to the United States. This is the first time anyone paid any attention to us. Why don't all towns have this program?"

In Helena, when contracts were extended beyond the closing date for the center, a group of Nationals offered to pay an additional week's salary of the staff worker in order to keep the center open until they left. They said "When you are not here there is nothing we can do but walk up and down the streets or sit on the levees and watch the boats on the Mississippi."

In Forrest City the city judge paid tribute to the effectiveness of the center by saying that during its two years of operation those incidents which in previous years have brought the men into trouble with the police have been eliminated. In fact, no National has been arrested within the city limits in that time.

Farmers endorse the program as of equal benefit to them and to the workers. The farmer has a better and more satisfied worker, come Monday morning, if he has had a weekend of sane, healthful recreation instead of hours of idleness or drunkenness in some tavern and sobering up in the city jail.

As more than 300 volunteers from local communities come into contact with the Mexican Nationals each year, understanding continues to grow. As several thousands of the Nationals come to see the attitudes of an interested and concerned community, the bond of friendship and understanding is strengthened and doors are opened to an enlarged ministry of the churches both here and in Mexico.



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A Courageous Statement

(*Continued from page 7*)

which he will not afford, especially in years of falling prices. Nor should he be asked to bear alone the whole cost of maintaining the total national agricultural resources for the 88 per cent of the population who eat food from farms but put back nothing in terms of fertility. The farmer is not, like the industrialist, in position to add the item of "plant deterioration" to the price he receives for his product.

5. *Adequate and healthful diets for the world's growing populations.*

This portion of the statement puts the National Coucil of Churches firmly in support of an economy of abundance rather than one of scarcity—at least in the agricultural sector. In restrained language, but in no uncertain terms, it disavows the widespread current assumption that the heart of the farm problem is "*surpluses*"—i.e. too much production.

As long as over half the world's population goes hungry to bed each night, there can be no moral justification for a farm program whose central focus and drive is upon restricting production and reducing supplies of usable farm commodities. The spectacle of the United States bemoaning so-called "surpluses" in the midst of a hungry world is not only the acme of unsound international politics; it is as well a contradiction of the Christian injunction to feed the hungry and clothe the naked of this world.

The statement recognizes that our problem is not over-production, but under-consumption; that ethical solution lies not in the futile attempt to force farmers to produce less, but rather in the "application of imagination and good-will" to the task of expanding consumption until the hungry shall be fully fed and the naked adequately clothed, and the purpose of Christ shall be fulfilled on physical as well as spiritual levels that man "may have life and have it abundantly" (John 10:10).

6. *Fair and reasonably stable levels of income for farm producers.*

The statement, quite properly, avoids commitment to any particular federal farm program, any specific percentage of parity, any definite techniques of price or income support. These are matters of great practical importance. They are shot through and through with ethical as well as economic and political implications. They deserve the careful attention and mature judgment of Christians. But in the present state of confused thinking, no Protestant statement touching on these specifics would commend itself to a majority of the constituency of the National Council.

With an eye to the main issues, the statement lays down two fundamental principles of public policy. First, it declares in the name of justice that productive farmers are entitled, as a matter of right, to "true parity of income," that is to say, to levels of income comparable to those received by persons of similar competence in other vocations.

The second principle is that the government has a responsibility to devise and administer programs carefully designed to assure reasonable justice to farmers. This is neither a new nor a revolutionary principle of government. It has been the accepted basis for farm legislation for at least a quarter of a century, subscribed to and practiced by both political parties. It is akin to the underlying principles of industrial tariffs and subsidies, of Federal

(*Continued on page 28*)

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A Christian Lawyer

(*Continued from page* 3)

"Loyalty to government," he pointed out, "depends on its continued recognition that power is derived from God."

Dr. Olsson stated, "The Christian lawyer sees his client as a person, a sinner and a saint. He is never free from his relationship to God. He can never follow a purely practical course with impunity."

William S. Ellis, New York, assistant U.S. attorney and a seminar leader, declared, "As Christians we have a concern for our fellowmen, and we cannot be indifferent to the kind of government under which they and we live. The churchgoer who stays home from the polls on Election Day through indifference or ignorance or a conviction that 'politics is dirty' is failing in a Christian responsibility."

Queried on the subject of a Roman Catholic for president, one panel consisting of a judge, a government lawyer, and a theologian — all Protestants — agreed that religious faith was beside the point, that record, experience and character were what counted in voting today.

Dr. Joseph Fletcher, author of a recent book, *Morals and Medicine*, charged the Roman Catholic Church with "religious imperialism" in imposing its opposition to contraceptive birth control on Protestants and other non-Roman Catholics through legislation and government administrative policy.

Mr. Stringfellow noted that it was evident at the conference that law schools were beginning to experiment in studies of theology and law, which "tight curricula have made difficult but early orientation to which is of advantage to law students."

He reported that half a dozen law schools represented at the conference had already extended invitations for consultations on Christianity and law, that area conferences may be held in California, Oklahoma, Pennsylvania, and Ohio, that four books in the field have already been commissioned, that the conference had increased the likelihood of conversation and joint work between divinity and law schools, and that a few law firms were holding regular staff meetings on the subject.

Although no "movement" will be started, he predicted that the way was now open for further development in this field.

A Courageous Statement

(*Continued from page* 27)

Reserve manipulation of the interest rate for banks, protective labor legislation, the Employment Act of 1946, and all other modern legislation which commits the government to a role of balance-wheel in our complex and interdependent economy.

7. Recognition of human interdependence on a national and world scale.

Agriculture is in no sense an isolated segment of our national or world economy. Its role is a central and vital one in human survival. Like many other vital industries, it is "affected with the public interest." Its major problems are insoluble except in the context of the total economy.

The concluding paragraph recognizes this interdependence and disavows any intent to set farmers apart as a class for special privilege. The call is for an economic statesmanship which will go below the superficial conflicts of economic self-interest between farmers, processors, labor and consumers to the more fundamental mutuality which binds us all in a common humanity—and for a political statesmanship which will rise above partisan pillage to discover and implement a public policy which will make God-given abundance available to all without injustice to any.

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By JOHN KENNETH GALBRAITH, Houghton Mifflin Co., New York, $5.00

This is a "must" book! Buy it or borrow it, but above all read it! In a year when unemployment has not fallen below four and one-half million, when a "recession" has been in the headlines, and yet with inflation continuing its parasitic creep in living costs, there is obviously something wrong with our economy. Here is a frank and critical appraisal which will be stimulating and helpful to anyone who has tried to understand our "affluent society."

The title of this book is sufficient indication as to why it ought to be read by ministers and concerned Christian laymen. We are living in a society whose productive capacity is no longer dominated by the necessity to produce goods, essentially in scare supply, for basic human needs. Our economy, in contrast to the rest of the world, is not one which is required to meet the problems of scarcity, but most cope with those arising from abundance. For the vast majority of our population is not preoccupied with a struggle to produce enough food, clothing and shelter to go around, but our crisis is rather how to consume in ever larger quantities a volume of goods (such as automobiles, can openers, cosmetics, television sets, etc.) which for the rest of mankind represent opulence.

There are unique and frightening temptations for every person who lives and works in the American economy, and there are genuine moral issues, for which there are no precedents in human experience, arising from the choices we make in the use of our productive capacity. Because their members are in the labor force of our economy and subject to its influences, there is no way for the churches to escape the effects and dilemmas of the "affluent society." Equally the Christian Gospel must surely bring under judgment a society increasingly dependent upon contrived and artificial wants for its economic well-being.

Dr. Galbraith, who is professor of economics at Harvard, begins his critique with a stimulating and provocative analysis of the "conventional wisdom" which stultifies so much of the thinking about our economy. The "conventional wisdom" consists of ideas retained from the early stages in our economic development when scarcity, poverty, and a deficient technology pinched our economy. This has been changed but the "conventional wisdom" has yet to account for the change. This is a "wisdom" where economic ideas esteemed for their acceptability, sure to provoke the applause of agreement, have been substituted for critical thinking.

Because it is so familiar and convenient, the "conventional wisdom" is shared by conservative and liberal, by labor and management, by the "practical" businessman and "theoretical"

(*Continued on page* 30)

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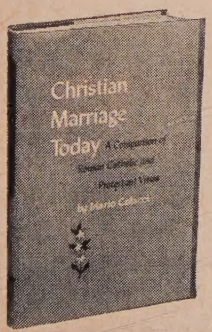

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